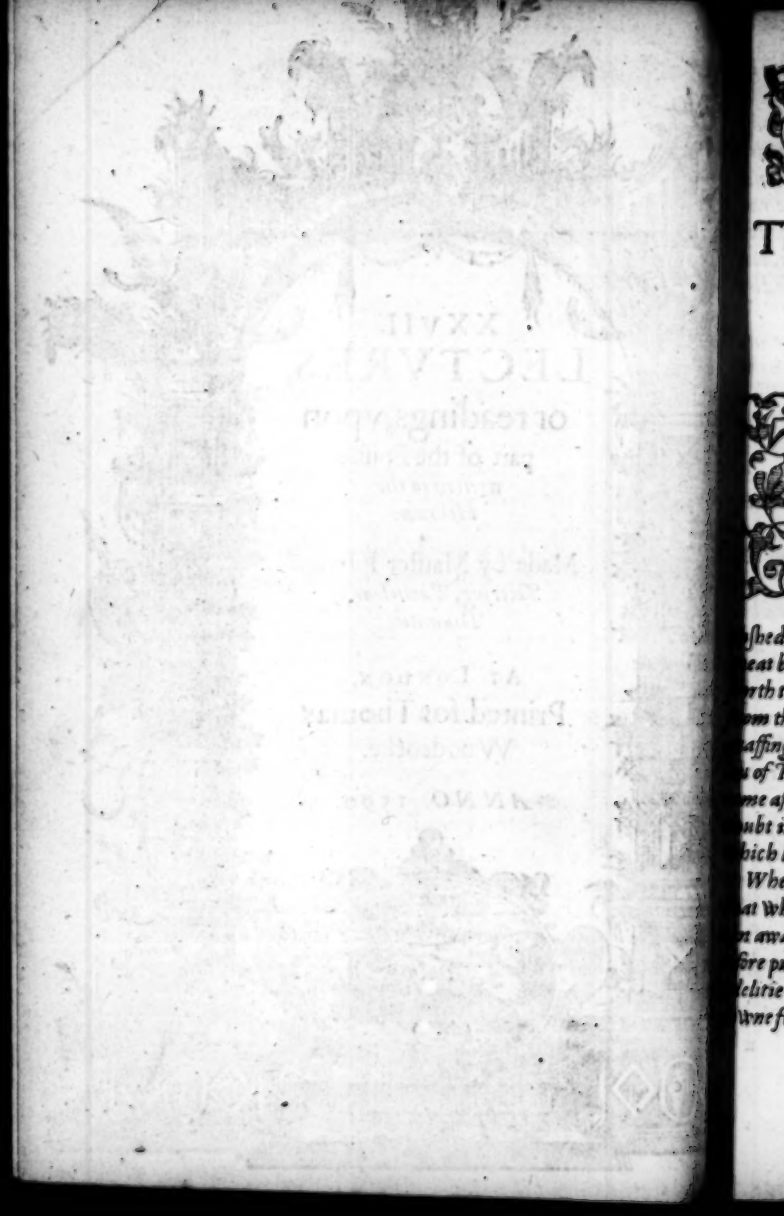
XXVII. LECTVRES,

or readings, vpon part of the Epistle *written to the Hebrues.*

Made by Maister Edward *Deering, Bachelour of Diuinitie.*

AT LONDON,
Printed for Thomas Woodcocke.

ANNO. 1590.



To the Christian Reader increase of faith and knowledge, with an earnest zeale in Christ Iesus the Lord.

THE Epistle to the Hebrues conteyneth such doctrine as the holy Apostle knew most necessarie for the Iewes, who (a fewe excepted) in the blindnes of their hearts, acknowledged not Christ Iesus for their Messias: albeit all things long before prophecied of the Messias, by the holy Patriarches and Prophets, were in him clearely and fully accomplished, and that in the eyes and eares of all Israell. This their great blindnes caused the excellent light of this Epistle to be set forth to the whole world: for as their other wants and falling off from the faith, and naturall Olive tree, caused the fulnesse and gathering in of the Gentiles: so their doubtfulnes, as the doubtfulnes of Thomas, occasioned such cleare doctrine, that wee which come afterward, cannot now without singular impietie, make any doubt in the doctrine and Gospell of our Lord Iesus Christ, the which long agoe hath not been both made, and fully answered.

Whereupon, all men ought to bee armed with this perswasion, that whosoeuer againe doubteth, where the doubt is alreadie taken away: and who so euer sinneth the sinne that hath been heretofore punished, is a double offender: for he is not guiltie of the infelitie alone, or of the sinne, but also of despising the example set before vs, that we tremble at the iust iudgements of God a-

gainſt other, ſhould anoyd the ſinne in our ſelues: knowing t
We communicate with the wicked in their blindnes, we ma
communicate with them in the daunger: if in the prouoc
then in the puniſhment. Wherefore, concerning my firſt w
the Iewes acknowledged not Ieſus Chriſt for the Meſſias
redeemer of the world: but we muſt acknowledge it, and th
ther hauing amongſt the vnſpeakeable treaſures of the wo
God this precious Epiſtle, wherein the doctrine of the perſon,
offices of Chriſt are moſt ſubſtantially prooued, and witneſſe
the holie Ghoſt.

For, therein the Apoſtle chiefly prooueth Chriſt to be the
noynted of God, annoynted not with common oyle, but with
oyle of gladnes, that is, with all fulneſſe of the ſpirit, into a P
phet, a Prieſt, and a King: ſo that in trueth he alone is the P
phet that teacheth vs the wiſedome and loue of the father: h
lone the Prieſt that waſheth away ſinne, and maketh peace w
his ſacrifice, euen a high Prieſt after the order of Melchiſed
all other Prieſts after the order of Leui being for the time,
ſhadowes and figures of the light and life in Chriſt: he alone
King of Salem, whoſe kingdome is without vnrighteouſnes,
euerlaſting, not as other kingdomes, which are outward and
dilie: but his kingdome frameth and ruleth the heart, by the
rit of God and the ſcepter of his lips: the throne thereof bein
ſtabliſhed in trueth and maieſtie for euer and euer. Beſides t
chiefe parts, being the bodie of the Epiſtle, there be other bra
ches, conteining both vehement exhortations to the worthi
ceiuing of the word, and preſent doctrine in faith, and alſo t
bringing forth of the plentifull fruit thereof in patience.

This excellent Epiſtle, about foure yeares paſt, was exp
ded in the Citie of London by two learned and godlie men,
made, I ſuppoſe, their choice of that Epiſtle, as conteining
neceſſarie doctrine for our times, wherein the enemies of th
ſpell are too many, and preuaile too much againſt the peace of
Church: for they ſeeke righteouſnes in their owne workes an
crifices, which is not found otherwiſe in heauen or earth, tha
the righteouſneſſe and alone ſacrifice of our Lord Ieſus Chr

he not by the sacrifice of strange bloud, but by the offering vp of is owne bloud, being himselfe the sacrifice and sacrificer, made n end of al sacrifices and oblations going before, and left no place r any newe sacrifice or oblation to be vsed afterward. Neither as this all, that the Apostle ouerthroweth all other sacrifices, tablishing that as all sufficient, which was at the fulnes of them cording to the eternall decree of God the father made vpon the ltar of the Crosse once for euer, and so consequentlie confuteth he Papists, mainteining, euen with bloudie sacrifices of men, heir vnbloudie sacrifice of the Masse: but moreouer, the doctrine is very profitable, and necessarie to stirre vp the mindes nd furnish the hearts of professors of the Gospell with knowledge ncerning the person and offices of Christ Iesus the Lord.

For to leaue the Catholiques (as they vntrulie call themselues) ither to the grace of God to be conuerted (which God graunt vs artilie to pray for) or to the blindnes of their heart, to worship ey knewe not what: concerning the professors of the trueth, I beech them in the mercies of Iesus Christ to knewe the height, the epth, the length and bredth, & all the measures of Christ preached in the Gospell, that as the foundation is most certeine, so it ay be also certeinlie knowne, and bring forth certeine fruites to he glorie of God and their owne assured saluation in him. Otherise, if the knowledge of our Lord Iesus Christ be weake, our faith annot be strong: if the faith be not strong, then our hope is small, nd the afflictions of the spirit many. But on the other side, daye and effectuall exercises of the word bring increase of knowdge, increase of knowledge bringeth increase of faith, increase of ith bringeth increase of hope, hope bringeth patience, and in atience we hold the possession of our soules till the day of our full edemption.

But to returne to the two Interpreters of this Epistle, the one ueth, and may doo well (if the Lord so dispose of his heart) to ublish in Print his Readings made to his great praise vppon he whole: the other is layd vp in peace with the righteous: ut before his death he painfullie gathered together the greatest art of his lectures, leaning them in writing, that therby he might

againe profite the Church after his death: and now they a
lished in print, to the benefite of the Church, the zeale w
greatlie exercised his godlie minde, and many times brou
watchfull head, and weake bodie neere to the graue. Of w
might truelie speake much to his great praise, and yet n
vnknowne: but let God haue the praise: neuertheleſſe, as I
say no more, in perſwading men, ſo I can say no leſſe in dutie
this: his goodneſſe was by the grace of God verie much, a
harmeleſnes more: his gifts notable, and his ſpirit more na
accompanying him, for the meaſure of his bodilie ſtrength,
daylie increaſe, till the laſt day and houre, wherein, for o
niſhment, the Lord tranſlated him from mortalitie to imm
litie. Touching theſe his prælections, a goodlie patterne
ſweete ſpirit, thou haſt them (gentle Reader) in thy hands,
leaue them to thy iudgement, they need not my commend
But be not thou deceiued in iudging good things by the firſt
for they delight more the ſecond time, than at the firſt: &
at the third time, than at the ſecond. Trie my commend
and giue thy ſentence.

But of all other readers of theſe M. Ed. Deerings
tions, I haue namelie to exhort and beſeech the Citizens of
don, and others ſometime his diligent auditors, that they
now repaire their vnderſtanding, and reuiſite their conſola
reaped at the firſt fruites of this preſent doctrine: that
would alſo examine, and take an accompt of their memo
ſee what is now ſet downe in writing here, that they haue
lie forgotten long ago. So, they ſhall behold how eaſilie good
and comfortable things, euen things of eternall life, ho
they periſh, and for want of true reuerence to the word,
gent regard to our ſaluation, are by Satan made fruitleſſe:
as in ſmall matters, old men haue freſh memories, as to re
ber where their gold lieth, and how many obligations they
and of what conditions. And what is it (I pray you) that in
cauſeth ſo good memorie? euen the heart ſet thereon wit
gent care: Which heart more ſet vpon that that is more pr
infinitelie, what iudgement, what comfort, what ſtedfaſt

ld it cause in the word of life? But how commeth so small
d in so mightie matters? Certeinlie hereupon, that the world-
man is of a worldlie minde: and a man without the spirit (as
Apostle Iude speaketh) hath no tast of the spirit, no delight
piritual riches, they are to him foolishnes. But of memorie
s much may may suffice: I would haue thought it too much,
e it not that to learning and knowledge in man, I knowe no-
ng better. For thy memorie, though the voyce bee taken a-
, and the spirit with the Lord, yet the doctrine remaineth to
e in letters: remaine thou mindfull now to make that hereaf-
fruitfull to thee by diligence, which hetherto hath by negli-
ce lien barren.

Let vs accompt it a blessing from God, that we haue thus ma-
of M. Deerings readings, the rest, which were to the tenth
apter or there about, and the other three Chapters waite for,
l desire some other mans faithfull labour. If any man hauing
ll hope to make the remainder like to that which wee haue,
se therefore to attempt the matter; let him otherwise abound-
g with gifts and leisure, and hauing exercises in the Church,
nable himselfe to bee in the second or third place, to finish the
ke, and benefite the Church, whereunto all men are infinitlie
ebted, and almost no man carefull to come out of debt.

But most of all, let vs continuallie pray, that our good God
uld, in these perilous ends of the world, put on vs all his whole
plet armour to stand against the power and malice of Satan:
t he would also illuminate our hearts with the bright beames
is wisedome and holie word, that wee may be freed from the
knes of ignorance and error: that the mouthes of the wicked
y be stopped, and the lips of the children of God opened, and
lled with the praises of God.

Moreouer, seeing the Lord hath laied sharpe rods, and long
e executed great iudgements vppon our neighbours round a-
t: giuing vs now, all these eightene yeres of our gratious So-
eigne, the Gospell in great peace: it is our duetie, to consider
r duetie in this behalfe: first, that we in brotherlie compassion,
d in an inward fellowship lament, and to our power redresse

their

their calamities: secondarilie, that wee be thankefull to
our peace, and carefull to yeeld our selues in all sing
trueth, euery way obedient to the kingdome of our La
Christ, the king of peace, in as large and the same manner
to vs offered in the word of life: in the third place, that
gence be vsed, that the word may haue his free passage, and
course to the ouerthrowe of all aduersarie power, especiall
open enemies, Papists and Atheists, and to the discou
ther sects springing vp of their owne accord, where the
not planted: finallie, to the cutting off of prophane and lo
which now aduanceth it selfe against heauen, and prouok
Almightie, except by discipline it bee broken downe, t
kingdome of Iesus Christ may be most glorious on the ear
that the sonnes of men may be safe, and reioyce vnder the
of his wings. For a further vnderstanding hereof, and of
other like exercises in the knowledge and practise of Chri
tie, I referre thee (gentle Reader) to these Lectures, bes
God to make thy labours fruitfull with his continuall bles
speciallie in thy praiers: wherein as carefull for the whole C
also, pray that the Lord in mercie would make the Ch
beyond the seas, rather partakers of our peace, wi
fulnesse thereof, than in iustice to make vs com-
panions of their punishment in the last
place, and greatest measure.
Amen.

The xxiiij. of Nouem-
ber. 1576.

The Prælections of *Edward Deering* vpon certaine of the first chapters of *the Epistle to the Hebrues.*

The first Lecture vpon the first verse of the first Chapter.

AT sundrie times and in diuers manners, God spake in the olde time to our fathers by the prophets: in these last daies, he hath spoken vnto vs by his sonne.

AT *sundrie times and in diuers manners, &c.* Before we begin the expositon of this Epistle, I will briefly speake somewhat of these three points: Why this Epistle was written, by whome, and at what time. And first touching the cause of the writing, though we knowe assuredlie, it was cause sufficient to haue so excellent doctrine vnto the Church of God: yet a speciall occasion then giuen, was vndoubtedly this; The Iewes were stubbernlie set to the maintenance and defence of the lawe of Moses, holding fast all the ceremonies of it, as things necessarie, neuer to bee abrogate, but perpetuallie to be vsed in the worship of God. Among the residue, they did especiallie striue for Circumcision; next vnto it, for the obseruation of meates, and drinkes, and times, and feastes, and sundrie purifyings, as these things are namelie mentioned in the Scripture: besides these, other ceremonies, which they imbraced, and loued. And though manie thousands (as it is in the xxj. of the Actes) did beleeue: yet were they still

Why this Epistle was written.

Gal. 4. 10. Col. 2. 16. Act 21. 25.

ſtill zealous for the Lawe, nor would poſsibly heare
abrogation of it. Inſomuch, that they and their fore
had made this an article of their faith, and it is the nin
ticle of their Creede, and they holde it to this daie: G
gaue his Lawe to his faithfull ſeruant Moſes, and hee
neuer alter it, nor change it for anie other. And this
opinion, as it was rooted in them, ſo they had verie m
and plauſible perſwaſions for it: they ſtroue not for th
uentions of man, but for the Lawe of God; not holde
traditions, but written by Moſes; not in doubtfull teſti
nie, but in manifeſt ſhewe of the glorie of God. And
their opinion, they did not thinke was anie coniectural
poſition, but the manifeſt word, as it was often repe
that this ſhould be an ordinance to them for euer. For
Cap. 5 12. & 6. 1. & cap. 12. cauſe, the Apoſtle hauing compaſsion vpon his weake
thren, who beleeued in Chriſt (but were alſo thus addi
to the Lawe,) hee writeth vnto them this Epiſtle, by
meanes perſwading them, neuer to ioyne together our
uiour Chriſt with the Ceremonies of the Law, whoſe
rie is perfect in himſelfe alone, and all height muſt be ab
before him. Hee created alone, and he will redeeme al
He made alone, and he will ſaue alone; and to be ſet in c
pariſon with him, all the golde, ſiluer, precious ſtones,
Gal. 4 9. all the ornaments of the Temple, they are but *beggerly*
ments. Nothing elſe in earth, nothing vnder earth, nod
in heauen, nor in the heauen of heauens, no vertue, no
wer, no ſtrength, no name elſe that is named, in which,
by which, wee can bee ſaued, but onely the name of I
Chriſt. And for this cauſe, this Epiſtle was written. W
in it ſhall be good for vs, to marke how from the begin
Satan hath ſtriuen to obſcure & darken the glory of Chr
and how he hath holden ſtill the ſame purpoſe vncha
bly, euen to our daies. Firſt hee changed himſelfe in

ngell of light, with glorious names of Moses, Moses vn-
er pretende of holines striuing against truth: a marueilous
actise, and in those daies enough to haue subuerted the
ith of manie. For who would haue thought, that such
en, so great louers of the Lawe, of the Temple, of Mo-
s, should be enemies of the true Messias? or bee ignorant
f the saluation and spirituall worship, which he should teach
hem? But here we learne, not to ground our faith, neither
pon the glorious words, nor vpon the glorious names of
ortall men: for this deceiued from the beginning: but the
ord it selfe must be grafted in vs, if we will not erre. So
ow in these our last times, (in which the diuell striueth as
the first) we see how manie say vnto vs, The church, the
hurch, The pope, the pope, The fathers, the fathers: and
anie thousands are led with this sound of words: yet in
ese words is no wisedome, onely they renue the olde de-
ipt, in which the diuell first troubled the Churche of
od. For what is the church they speake of? who is the
ope? who are their fathers? Are they greater than the
emple? than the Lawe? than Moses? If not, then their
mes may be vsed for a cloake of falshood, as the others
ere. Then we must trie them, and examine them, whe-
er it bee a true Church, or true Fathers they speake off.
o followe a church you knowe not what, is to trust to
e Temple you knowe not how. And knowe it well,
ch words are but mockeries, and such spirites are of er-
ur and darknesse. The effect is proofe inough: for the
de of their religion is, that ignorance is the mother of de-
otion.

Now touching the Author of this Epistle, who it was, skilleth not. For if the name had been heere, what had shewed, but that GOD vsed the ministerie of such a man? and now the name is not knowen, it teacheth expresly, *The Author.*

the doctrine is of God. And for this cause, to the be
of holie Scripture, names are sometimes added, some
not; that the doctrine of the Lord might bee vnto vs, w
out respect of person. And for my part, who wrote thi
pistle; I cannot tell, nor I see no cause, why I should se
it. For when the Spirite of God hath left it out, can I thi
In Dialog. de S Trini. fol. 11. it the better, if I should adde it? I remember *Athan*
saith; that since the Gospell was first preached, this Ep
was euer thought to bee *Paules*. But *Eusebius* as boldli
the other side, saith; that he dareth constantly affirme, a
sense is the Apostles, so the phrase and penning is some
ther mans, but whose God knoweth. And thus muc
Li 6. ca. 19. the Author, whom we will leaue as wee finde him, a fa
full witnes of Iesus Christ, euen to the endes of the wo
but whose name we knowe not.

What time this Epistle was written. Now for the time in which it was written. It is cert
it was in the Apostles dayes: For if it had been after the
struction of *Ierusalem*, threatning so oft the anger of G
to those who would despise his Sonne, no doubt he wo
haue mentioned so singular an example. Besides this, he
keth mention of *Timothie* as his companion and fello
who was famous among the Apostles. And it is like
this Epistle was written about the latter ende of the A
stles age, because hee saith; that this doctrine first prea
by the Lord, hath now been confirmed vnto vs by them
heard it. And noting the time how long the Gospell
been preached afore, he saith; that time required that m
they should bee able to bee teachers of it. Againe, in th
Chapter he putteth them in remembrance, that in times
they had suffered great and manifold afflictions for the
spels sake. So that wee easely see this Epistle, as it is h
and apostolicall in the truth of doctrine, so it hath also
honor of their time. And thus farre of the occasion,

thor, and time of this Epiſtle.

Now as brieflie as I can, I will ſhewe you the Argument of the whole Epiſtle, and that is this; That onely in Ieſus Chriſt is the forgiuenes of our ſinnes. Which argument he handleth thus. Firſt ſetting out our Sauior Chriſt, who he is, in the ten firſt chapters: then, how ſaluation is thorough him, in the reſidue of the Epiſtle. In ſetting forth our Sauiour Chriſt who he is, hee ſheweth firſt the nature of his perſon, in the two firſt chapters: then what is his office, in the next eight. Touching his perſon, hee teacheth firſt that he is perfect God, in the firſt chapter: then, that he is perfect man, in the ſecond chapter; of which wee will ſpeake more particularly, in expounding of the text. Of his office, whereof we ſaid he intreateth in the viij. next chapters, he teacheth this firſt, that hee is our Prophet, from the beginning of the iij. chapter, to the xiiij. verſe of the iiij: then, that he is our Prieſt, from thence to the xix. verſe of the x. chapter. And though the Apoſtle, of purpoſe, and with great care, doo plainly teach, that Chriſt is our King; yet becauſe this neceſſarily followeth of the other, & there was no doubt, but that Meſsias, their Prieſt and Prophet, ſhould be alſo their Prince and King; therefore hee ſeemeth not to make any particular treatiſe of this, as of the other offices: buttas he was a kingly Prophet, a kingly Prieſt, & the ſonne of God; ſo in proofe of all theſe, hee maketh with them manifeſt prooues of his Kingdome, as in the text more plainly (God willing) I will ſhewe, when I ſhall more particularly ſpeake of them. Now of his Prophecie, in the iij. and fourth chapters he teacheth this, that he is our only Prophet; prooving it firſt, becauſe the Sonne of God, tooke vpon him our nature, the excellencie of his perſon is warrant enough, that God ordeined him our onely Prophet. Secondarily, he was faithfull in his miniſterie, neither needeth any

The Argument of this Epiſtle.

Chriſtes prophecie.

to be ioyned with him. Thirdlie, he was more hono
than Moſes himſelfe, and therefore much more ſhould
in the houſe of God alone. Fourthly, the Prophet ſaid
day if you wil hear his voice, &c. Therfore by the Prophe
mended to vs as our owne Prophet. Laſt of al, the natu
the word, agreeable onely to his perſon, maketh that
Chriſtes prieſthood. our Prophet alone: and thus he endeth this treatie. O
Prieſthood he ſpeaketh more at large, ſhewing firſt in
ende of the fourth chapter, what manner of Prieſt he is
ſuch a one, as by his owne vertue hath entered into the
uens, and made a way for vs, that we might boldly thro
him, come vnto God. After this, he beginneth a comp
ſon of the Prieſthood of Chriſt with Aaron, and ſo m
clearly ſheweth, both his Prieſthood and the excellenc
it. This compariſon he maketh in theſe points; Firſt,
the Prieſt of the Lawe was a naturall man like vnto his
thren. Secondarily, that hee hath not a priuate worke,
doth all the peoples ſeruice in things appertaining to G
Thirdly, that he appeared not before God in his owne
tue and righteouſnes, but with offerings and ſacrifices
ſinne. Fourthly, that he was full of compaſsion toward
brethren, to pitie them in their weaknes. Fiftly, that he
his calling of God: In all which things, Chriſt exceede
that were before him; and this he teacheth in the ten
verſes of the fift chapter. Then beginneth by occaſion
exhortation which continueth to the vij. chapter. After
he ſetteth out at large, the example of Melchiſedech, and
cõpariſon of the firſt couenant, with the tabernacle & ſa
fices apperteining vnto it, ſo teaching at the laſt, our Sau
Chriſt to be our onely Prieſt. The ſecond part of the Ep
which is, how this ſaluation of Chriſt is giuen vnto v
the 11.12. and 13. chapters; the ſumme of it is, that we
this ſaluation through faith, which faith is tried in m
afflict

afflictions, and still bringeth foorth fruite in good workes.

Now let vs come to the text. I tolde you first, the Apostle prooueth the excellencie of the person of Christ, God and man. In this first Chapter hee prooueth his Godhead, and beginneth thus, *Manie times, &c.* In this first verse, setting downe the generall proposition of the whole Epistle, that God hath now made knowen vnto vs all our saluation in his Sonne Christ; naming him, Sonne, that these titles after attributed vnto him, might appeare more, to be according to the Prophecies of him. Then streight he describeth him, making it manifest that he is God. First, by the glorie which his father hath giuen him. Secondarily, by the excellencie of his person. Thirdly, by the greatnesse of his power. Fourthly, by the benefite purchased vnto vs. Fiftly, by the dignitie which to himselfe he hath obtained: all this is in the third verse. Lastly, by comparison with Angells; which comparison he maketh in manie points, alleadging Scripture, according to the titles before giuen vnto him, and so endeth this first chapter. *Sonne.*

Manie times, and after diuers sorts, &c.

Out of this verse, first let vs note and consider well, touching this doctrine which we are taught by Christ: the certeintie of it, which is first in the Author, who is God himselfe, euen the same God of our fathers, which so manie times and waies, spake euer by his Prophets: euen he in assured truth, hath also spoken by his Sonne. Thus giuing the authoritie of the word of Christ to God the Father, that it might be confessed true, & to take away al vaine quarreling of cõtentious men, who vnder pretẽce of the name of God, would easily haue disputed against our Sauiour Christ, and said; We knowe God is true, and he spake to Moses, hee spake to the Prophets: but this man speaketh of himselfe, and we will not heare him.

To ſtop this offence, though the Apoſtle might haue
the authoritie of his word, euen to the perſon of Chriſt
ſelfe, yet he would not, but ſaid thus, *God ſpake by him.* A
ther proofe for the certeintie of his word is, that he ſpak
his Sonne: in which name God ſealed it vnto him, to be
ſufficient witneſſe in the world, eueu as himſelfe had
Matt 3.17. ken with a voyce of glorie; *This is my beloued Sonne in*
I am well pleaſed, heare him. And this was a ſure and kno
truth vnto them, that no man had ſeene God at anie
but the onely begotten Sonne, who is in the boſome of
Father, he reuealeth him He is the perſonall word, &
keth knowen all the myſteries of God, euen as he hath
preſent with him ie all his waies.

Now, as our Sauiour Chriſt is our certaine teacher of
doubted truth; ſo how farre this truth is taught by him
peareth alſo in the words: *Manie times, manie waies, by*
Prophets, of olde, to our forefathers. Of all theſe we muſt
the contrarietie in our Sauiour Chriſt, that God ſpake
him, not manie times, reuealing his will by meaſure, no
ſome, then more; but once he hath ſent him, filled with
treaſure of wiſedome and vnderſtanding. And before
ſpake manie waies, either by Angells, or by the clowde
betweene the Cherubins, or by Vrim, or by viſions, or
dreames: but now he hath ſpoken one waie, euen by
made our brother, with the voyce of a man, in the mid
of the congregation, plaine and euident in al mens hear
and all varietie ſhall ceaſe for euermore. Likewiſe
fore God ſpake by manie Prophets; now he doth not
but hath ſent his Sonne alone in ſtead of all, that all his
ple ſhould heare him. Likewiſe thoſe times they are
and paſt; but the time of Chriſtes teaching paſſeth not,
is for euer. And that was to the fathers, men of diuers
ling, but this is to vs all of one condition. So this the

stle teacheth, that Christ alone, once euen in the daies of his life, after one manner and forme hath preached vnto vs all that Gospell, which eternally shall be the power of his heauenly Father, to saue all which doo beleeue. Now let vs marke first the agreement, and then these differences, manifestly to be seene betweene Christ and the Prophets. First, they agree al in this, that God spake by all, & this onlie they haue alike from the first to the last. Adam, Seth, Enoch, Noe, Abraham, Moses, Dauid, Esaie, Christ, not one of them, spake one word of a naturall man in all their ministerie, but onely the words of him that sent them: that is, they spake not themselues, but God spake within them. Whensoeuer were the time, whatsoeuer were the meanes, whosoeuer were the man, where soeuer were the place, whatsoeuer were the people, yet the words were the Lords. And whosoeuer he be in the Church of GOD from the beginning to the ending, to whom this Ministerie shall bee committed, if he will be numbred with Patriarchs & Prophets, Apostles and Pastors, & with our Sauiour Christ himselfe; whatsoeuer he speake, *Let him speake as the word of God.* For this couenant God hath made with all his seruants, euen as the Prophet Esay saith; *My spirite which is vpon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of thy seedes seede, from henceforth, euen for euer.* And in deede whose words else should diuide betweene the marrow and the bones; but his onely, who alone searcheth the hearts & the reynes? or whose words should kill our earthly affections, but his alone who giues the sword of the Spirite. And we, whose messengers are we? or of whom are we sent? Is not God our master? and shall we not make our accompt to him, according to that which wee haue receiued of him? Wee must looke vnto our owne charge, and for all other

Only God must speake in the mouth of all ministers.

1. Pet. 4. 10.

Esa 59. 21.

Hebr. 4. 12.

men, though they seeme to be pillers, what they are it
leth nothing to vs, we are not accomptable by their gi
Augustine, Ambrose, Hierome, Gregorie, or any else,
had their owne charge of God, and wee haue ours by
nant from God: they did speake, and so must we. If I sp
out of the fathers of the Church, and knowe it to bee
woord of God, why doo I attribute it to man, rather
to God, whose truth it is? or if I speake of the fathers,
knowe it not to be the word of God, bee it neuer so tru
the Doctors mouth, in mine it is sinne, because I speake
as I am taught of God. This I speake not so much for
papists, whose hearts and soules the decrees and decre
haue stollen away, and left them without vnderstandi
but I speake it because of bretheren, who knowe not th
calling, but fill the pulpets with Doctors and Counsells,
manie vanities, where they should onely speake the word
God, that our agreement may be with the Apostles & P
phets, and with our Sauiour Christ.

The first difference

Now let vs see the difference here spoken of, betwe
our Sauiour Christ and all other Prophets, what wee
learne of them, was at diuers times reuealed, but that wh
Christ teacheth is reuealed but once.

Cap 9.26
Cap 22.26

And this is twice after expressely noted by the Apo
himselfe, as in the ninth chapter; *Now at the latter end, Ch
hath been once reuealed.* And in the xij. chapter, *Yet once w
strike, not onely the earth, but the heauens also.* And this
which Saint Iude saith of the Christian faith, *that once it
giuen to the Saints*; which *once*, dooth meane the tim
Christ in earth; for so hee saith. it was by his Sonne.
though the Apostle yet vnderstood not al, and the Spirit
after giuen them, yet the same Spirit did but lighten them
such things, as Christ had also taught thē. By this we le
boldly to refuse it, & accompt it as a bastard doctrine, wh

soc

soeuer is sprung vp since, and commeth vnder the warrant of a mortall man; as namely the idolatries of that mightie king and priest, Prete Giam, of the Abizannes in Africa; and the idolatries of the great Cham, king and priest of the Tartarians in Asia; and the idolatries of Ismael, king and priest of the Persians; and the idolatries of Mahomet, king and priest of the Sarasins; and the idolatries of the Pope and paall men, this day kings and Priests, as proud as the other: and of these whatsoeuer sectes haue sprung of Homares or Halys, Cuselbasoe or Casaboe, of decrees and decretals, Thomists or Scotists, white friers or black; that eternall Gospell (as they called it) more than 300. yeare since deuised at Paris; the reuelation of S. Bridget, al other doctrines and expositions, we must cast thē all away, so many as came not in the warrant of our Sauior Christ once preaching vpon earth, which because it was once, it confuteth all after it, and abrogateth all before it, which had diuersitie of time, as the Apostle himselfe gathereth, 12. Chapter 27. verse.

The second difference. that the doctrine of Christ is taught after one sort. For though first were miracles, and nowe none; first Apostles, nowe none: these were but meanes to confirme the preachiug, the Word onelie was the power of saluation, which is the same it was then. Which because it is but one, therefore it is perfect. For if any had anie waie before been absolute in himselfe, there should none other haue come after it; but it pleased not GOD to giue the glorie vnto all those manner of Reuelations, but reserued it to the preaching of the Gospell, which hee hath made his owne power to saue all that doo beleeue, and giuen it so great grace, that it worketh more mightelie than all miracles, and pierceth deeper into the heart of man, than anie manner perswasi- *The second difference*

perſwaſion, yea, though one ſhould ariſe from the dea
ſpeake vnto vs.

And therefore we may condemne that, which before
was done, in building monaſteries, vowing of pilgrima
honouring of Saints, ſetting vp of Croſſes, and ſuch li
For how were theſe things taught vnto men? not by p
ching the Goſpell, but for the moſt part, men were dri
vnto it by feare and terrour of the night, as wee may ſe
in their owne bookes & legends. But as it was, ſo it is co
vnto it, and the darkeneſſe hath couered it, out of whic
ſprang.

The third difference The third difference here, is, that that was olde, & the
fore aboliſhed: for it cannot bee, but that which waxeth
der and elder, muſt at laſt vaniſh. But the Teſtament
Chriſt, it is ſtill newe, yea though it were from the beg
ning, yet it is ſtil the ſame, and the daie paſſeth not, in wh
it was giuen, but it endureth with the age of man. And th
fore it is no ſacrifice of the new Teſtament, to haue a ma
which waxeth olde, and when it is done, is not, but y
muſt haue a newe, and ſo fill your number. Neither yet i
poſsible that workes ſhould iuſtifie, which alſo wax old a
are forgotten; ſo that the righteous man of an hundred y
old, if he leaue then his righteouſnes, it hath none accom
The ſaluation of the world it is not thus, but alwaies new
if once I be in this couenant, it is an euerlaſting couena
I was not taken vnder condition of time, nor no time ſh
preuaile againſt me. The ſaluation it ſelfe, it is not chang
ble as Adams was in Paradice, but it is made ſure in the b
die of Chriſt, vnited with the perſon of his Godhead: ſo
wayes in which we are led vnto it, they are immutable, o
faith is not quenched, our loue not extinguiſhed, our ho
faileth not, nor the holie Spirite can euer bee taken from
but ſtill they are new euen to eternall life.

T

The fourth difference, is, in the fathers with whome the first couenant was made, who, though they were all called in Iesu Christ, yet was there a difference of their honor, and euerie one more exalted, as God approched more neere vnto them. So Abraham and his posteritie were a more honorable people, than the other before him. So the Israelites that had receiued the Lawe, and dwelt in the Land of promise, had greater blessing than their Fathers in AEgypt. So Iohn Baptist more than all Israel. But nowe they that are called of Iesu Christ, by his owne voyce, and in him crucified before their eyes, haue attained a singular honour, and the least of them touching their calling, are greater than all Patriarchs and Prophets. And these all in like precious faith, like spirite, like promises, like couenants, like accepted of God, euerie man in his owne measure of grace. No difference of Iewe or Gentile, learned or vnlearned, but all haue through faith one entrance vnto the throne of grace: that I neede not say now, O Lord remember Dauid, and the Couenant made with Abraham; but, O Lord remember mee, and the Couenant which thou hast made with my Fathers house. For vnto all, both those that are nigh, and those that are farre off, there is but one Couenant in Iesu Christ, whome now wee knowe, not according to the flesh. And this excellent glorie of Christian men, (dearely beloued) as often as I remember it, it grieueth me to thinke vppon the madnesse of some, who call themselues spirituall, and other temporall; themselues cleargie, and other laities; themselues regular, and other secular, themselues (they should say) strangers from the Lord Iesus, and other the liuely members of his bodie: For what is it els to make this difference, but to denie the brotherhood in the calling of Christ?

The iiij. difference

The fift difference is, that GOD then spake by his Prophets,

The fift difference

phets, now by his Sonne: by Prophets, meaning th
tinuall succession of Prophets in all ages. For as they
men taken away by death, so it was necessarie for oth
come in their places: and because no Prophet was ab
giue his grace to other, or of his fulnesse make other le
in the mysteries of GOD, but they were all taught of
Lord: therefore they had the credit of their woord e
one in himselfe, and none iudged by anothers gifts. Bu
it is not with the Sonne of God: for both hee liueth to
point vs teachers still, and of his fulnesse he giueth all o
their continuall increase of grace; for which cause n
the warrant of all dependeth vpon him alone; and the g
test Apostle that euer was, hath no other glorie, but on
to be his seruant and messenger; for hee is that Redeem
whose word must be in the mouth of his seede, and in
mouth of his seedes seede, after him for euermore. So t
it must needes be the pride of verie antichrist, for a mor
man to exalt himselfe, and giue the warrant of truth v
his owne word: that he cannot erre, that all knowledge i
the closet of his breast, that we must beleeue it as the G
pell whatsoeuer he decreeth. A vile seruant so to swel
pride, and set himselfe in the seate of the Sonne of GO
why doo we not abhorre it? and rather kisse the grou
vnder the feete of the Sauiour of the world, to be slowe
speake out of our owne heart, and quicke to heare wha
hath commanded? And these be the differences, which
thought good to note vnto you, as the apostles words pla
ly teach them. Now where it is said, *In these last times*, m
ning the dayes in which this Gospell is preached, which
so the Apostles and Prophets call *the ende of the world*, *
last daies: It hath this name, both for because in comp
son of the age of the world, these daies shal be but few
also for that the will of God is finallie reuealed in his So

Chr

hrist; who shal inhetite the glorie to be our Prophet, from
e day in which first his Father sealed him to that office, e-
n to the latter ende: and thus much of this first verse.

Now let vs praie to almightie God our heauenly Father,
ho hath so loued vs, that hee gaue his onely begotten
onne, to leade vs in the way of truth, to saue vs from the
ondage of death, and to sacrifice his owne bodie for the
nsome of our sinnes; that for his sake we may bee streng-
ened with the grace of his holie Spirite, to heare his
ord, and keepe it, that we may in a good time, and happie
ue of our waies be blessed by him, who is our onely Sa-
iour: to whom with the Father and the holie Ghost, bee
onour and glorie for euer.

The second Lecture, vpon the second and third verses.

2 *VVHom he hath made heire of all things, by whom al-*
so he made the worldes.

3 *Who beeing the brightnesse of the glorie, and the ingra-*
ued forme of his person, and bearing vp all things by his
mightie word, hath by himselfe purged our sinnes, and
sitteth at the right hand of the maiestie in the highest
places.

WEE haue heard, how the Apostle hath taught, that our Sauiour Christ the Sonne of GOD, hath been once sent vnto vs, an eternall Prophet, to teach vs all things which GOD hath done for our saluation, and thorough the preaching of the Gospell,

Gospell, to sanctifie vs all vnto him: that him alone should acknowledge to be our leader vnto eternall life. Then the Apostle beginneth to prooue this singular glorie, belong onely to Christ, which he doth by setting out a full large description of him, in which, as I said, he proueth him to be eternall God.

First, by his rule ouer all creatures, verse 2. Then by the glorie of his owne person. Thirdly, by his great power. Fourthly, by his benefite bestowed vpon vs. Fiftly, by the glorie purchased to himselfe, verse 3. Sixtly, by comparing with Angels, verse 4: which comparison he maketh in nie points, as shall appeare in the residue of the chapter. The rule of Christ ouer all creatures, he sheweth in this, *That he is heire of all, and created all.* By *heire of all*, meaning, that in the person of a mediatour he hath restored all, as in the person of the Sonne, he was the wisedome of God to make all. And therefore called the *heire*, because hee restored not the world, but by redeeming it, and purchasing it vnto himselfe, according as God the Father had giuen it to bee recompence vnto his worke: in which respect it is said, that GOD appointed him *heire of all things*. This our Sauiour taught vs, when he said; *All power is giuen vnto me in heauen* Mat 28 28
and in earth. And all things the Father hath, are mine: not onely earthly things, but also heauenly: For of the graces of the spirite, he saith also, *He shall glorifie me, and take of mine* John 16.15
giue it vnto you. The Apostle addeth, the second note of his authoritie. *That by him the world was made:* by the world meaning all things in heauen, earth, and vnder the earth. For so Saint Iohn addeth to this testimonie, *And without him nothing was made, whatsoeuer was made.* Then if all creatures were made by him, himselfe was vncreate, and our Creator of all that is, that wee might boldly giue him the glorie of the Father Almightie, maker of Heauen & earth. *Maker of the world.*

And this is notably set out by Saint Paul in the first chap- Col. 1. 15.
r to the Colossians, where he saith; *He created all things in*
euen and earth, visible and inuisible, whether they be thrones,
minions, principalities, or powers, all things were made by him:
f which it must needes follow, euen as S. Paule also con-
udeth, *that he is God aboue all.*

The second thing wherein Christ is here exalted, is the
lorie of his person. First, that he is the brightnesse of his *Bright-*
athers glorie, which title is absolutely giuen him, as essen- *nesse of*
all vnto the Sonne of God, not onely before vs, but euen *glorie in*
efore his Father; that as all the properties of the Godhead *respect of*
aue their being in the person of the Father, so the bright- *his father*
esse and beautie of them is in the person of the Sonne, and
o this name was proper to him before the world was made:
oting, that eternally he was of the Father. In which sense,
aint Iohn calleth him *The word:* not according to the time
n which creatures haue been, but an essentiall word before
ll creatures. *In the beginning* (saith he) *was the word, and the*
ord was with God. But of this mysterie I cease to speake;
or we cannot knowe it, ourtongues cannot speake it: and
hese verie words which I now vse, or anie man can vse of
Gods maiestie, thinke not that their sense & meaning is ac-
ording to Gods nature, they are onely helpes of our weak-
esse, that by them our faith might bee quickned in a spiri-
uall vnderstanding, otherwise all the words in the world,
annot expresse the least part of the liuing God: touching
s, he is called, *the brightnes of his fathers glorie*, manie waies,
s; because in our nature he shewed foorth the liuely coun-
enance of his father, in all fulnesse of grace and truth, and
ecause in the power of his word, he wrought mightily in
ll creatures: and againe expresselie Saint Paule calleth him, Iohn 1 14.
The imege (which is the shining brightnes) *of God*, in respect Iohn 5. 36.
of the cleere manifestation of the Gospell, in which he hath 2. Cor. 3. 18

set out so glorious a light of the power of God to s
elect: so he is to vs the brightnesse of glorie, becaus
waies he shewed foorth the glorie of his father vnto v
Iohn.1.18. uen as Saint Iohn saith, *No man hath seene God at any*
that onely begotten sonne, who is in the bosome of his father h
reuealed him.

Ingrauen forme. Col.1.15. The second thing here attributed to him, is, that he
ingrauen forme of the person of his father: noting hereby t
nitie of substance, as in whom *the fulnes of the Godhead*
bodelie. Euen as Saint Paule doth also call him, the *im*
God; distinguishing him by this name from all shad
and figures, like as this Apostle vseth the word in the
chapt. And here expressely he addeth *ingrauen*, aboue a
figures in the law, the Ephod, the Vrim, or the Arke it
shewing the excellencie that is in Christ.

Susteiner of all things. The third title of honour here giuen vnto Christ,
the greatnesse of his power, and that is, *that he beareth*
things with his mightie word. In the metaphore of bearin
ter the manner of the Prophets, no doubt hee meaneth
nourishment and preseruation of all things in the stat
God hath giuen them, which is his prouidence watchi
uer all his workes. Now this being knowen to be the
Act.17.28. of the liuing God, *That in him we liue, we moue, we are:*
this manifestly agreeing to Christ, by cleare proofe o
his workes here in the flesh, in which he reuealed the im
of God in him. In this also it is assured, that he is verie
the stay and strength of the world, without whose han
things would fall into confusion.

Purger of our sinnes Fourthly, he extolleth the person of Christ by the g
nes of his benefites bestowed vpon man, in these wor
himselfe hauing purged our sinnes, put in here as a parent
because it sheweth the way how Christ purchased th
cellent dignitie *to sit at the right hand of his Father*, wh

r he speaketh. In that he saith, *purged our sinnes*, expresly warranteth his Godhead: for what creature could haue be so excellent a worke? The Iewes could not be ignot, but though a man were as great as Adam; yet Adam, hen sinne rested on him, it draue him out of Paradice: , though a man could bee as pure as an Angell, yet the ngells, when *they sinned and kept not their first order*, their Iud. 6. ne weighed them into the condemnation of hell. So that r Sauiour Christ taking our sinne vpon him, and being a- e to purge it, which no Saint or Angell could euer doo, it cessarily followed, that he is the eternall God, euen accorng to the knowen prophecies of the Messias, that they ould call him, *the Lord God our righteousnes*. Ier. 23. 5.

he 5. thing wherin Christ is here extolled, is the high digtie which he hath gotten, in these words, *He sitteth on the ght hand of high maiestie*; noting hereby, that God the father th taken him vp into his glorie, so that he sitteth in power d maiestie equall with his father; and this is plaine, in that e calleth it, the *right hand of highest maiestie*. And the Scripre sheweth this end of it, *till I make thine enemies thy foote-* Psal. 110 4. *stole*; shewing, that this is the power of God in him, to sit at e right hand of God. And thus much of the words of the postle, in this, magnifying the person of our sauior Christ.

Now a little further we will examine the words and aplie them more particularly to our instruction. In that it is id first, *God made him heire of all*: so that we see, how these *Heire of all.* ords of the apostle haue euerie way their weight, to proue hat Christ is the sonne of God, the king of his people, God nd man, mediatour betweene God and vs.

We must learne, of our selues we haue nothing: but be- *Vse. wee haue nothing of selues.* ng ingraffed in him, we are owners of all things. In mine wne right, I am naked and void of all, I haue no meate to eed my hungrie bodie, no drinke to comfort my faint and

thirstie spirite, no clothes to keepe me warme, no ho
harbour me, I am to take no profite of anie creature,
pleasure in the sight of the Sunne: For the earth is the
Iesu Christs, and all that is in it. I may haue from m
warrant here in earth, that my house is mine, and my
is mine, and hee is a thiefe and a robber that taketh it
me. But all the men in the world can not giue mee my
session before the liuing God, but onely his Sonne C
who is *heire* of all: and I am a theefe and a robber, if be
God I claime anie other right in it. Then, that our
may be our owne, our goods our owne, our seruants,
wiues, our children ours, let vs be Christs; that in him
may haue the good assurance of all our substance. Tak
thy meate, but as the gift of Christ, who hath sanctifi
vnto thee; nor anie thing thou hast but with thankesgi
to Christ, that hath sanctified it for thee: if thou doost,
art an intruder into the right, not of a mortall man, b
the Sonne of God; and thou shalt bee sure the recomp
of the iniuries that thou hast done, will fall vpon thee;
thou shalt knowe what it is, so to dishonour thy God.

*vse that all
may be ours
& yet ma
Christ ours*

contratiwise, if I knowe my selfe by faith made a mem
of Christ, & his right is mine in the creatures of the w
and in his name, and to his glorie I vse them: whatso
God hath giuen me in the daies of my pilgrimage, the
fite of it is mine, I may vse it to my necessitie; and the
sure of it is mine, I may vse it to my delight. If my
ments be silke, I may put them on; if my table be furn
with sorts of meate, I may eate what my stomacke cra
if I haue fields pleasant and delectable, I may walke in t
if I haue orchards of great delight, I may eate the fruit
them. Nay, I will say more, that their condemnation
be iust, which loue not the Lord Iesus. If thy dogges
hunt the beasts of the field, or thy hawke will kill the

*comfort for
that are
Christ*

the aire, thou maist vse the delight of Gods creatures;
neane, so farre as the state of Gods people (in Common-
ealths which he hath ordained) doth permit to euerie one
his holie recreation and pleasure, who walketh faithful-
in his calling, to the glorie of God, and profite of his peo-
e. I do not iustifie the shameful abuse of the world, which
th carried away the Christian libertie into carnall wan-
nesse. I allow them not, which will needes weare silke,
d are not able to buy cloath: or those, which so giue o-
r themselues to vanitie, that the day is too short to make
em pastime, except they watch the night at cardes and
ice, and riotous dauncing; with such men I meddle not,
t in their sinne in which I finde them, in it I leaue them.
speake onely of the goodnes of God vnto his Saints, what
creation God hath giuen in their wearie life.

And wher it is further said, *All things were made by Christ*, *All things made by him.*
ve maie boldlie conclude, that no man hath power ouer his
reatures, but they must serue their Creator. What haue I
o doo with another mans worke? God hath appointed his
reatures a vse, in it they are holie. If thou wilt set them an
ther lawe, thou prophanest thy selfe in them. When S.
aule had said, that to forbid meates was the doctrine of di-
els, he proueth it by this reason; because *God created them to be receiued with thankesgiuing*. If God created them, who 1. Tim. 4. 3.
will exalt himselfe to be Lord ouer them? If God appoin-
ed them to be receiued, who shall say vnto me; they are vn-
cleane to vse? Surely (dearely beloued) & before the Lord,
who hath made all, and will iudge all, that prowd and arro-
gant man of sinne, who hath left all the ordinances of God,
to fil the world with his decrees & decretals, he hath taught
vs the doctrine of diuels, and let vs cast it from vs. We are
Christs, and he hath made al, in his holy appointments let vs
euer liue. For other lawes of meates, drinks, daies, apparell,

&c. as then they may ſtand, when they are profitable
Countrey, and made onely for policie: ſo they are to
ſpiſed, when they are thruſt vpon the Church, & mad
ters of faith and religion.

the bright neſſe of glorie.

Further, in that that it is ſaid in the third verſe, *That*
is the brightnes of glorie, and ingrauen forme of the ſubſtance
father. Let vs marke well, why the Apoſtle thus magn
the perſon of Chriſt: For no other cauſe, but to warra
to vs the truth of his word, that he is our Prophet, and
muſt beleeue him. And ſo Saint Peter in the Actes, tea
Chriſt to be the onely warrant of faith and ſaluation,

Act. 2 22. God approoued him thereunto by manie ſignes and
cles, and mightie workes. And indeede the father him
with a voyce of excellent glorie, approoued him out o
clowd, and his voice was heard, *This is my beloued ſonne,*

Mat. 3. 17. *him.* And all this was, that Chriſt alone might bee befo
the onely warrant of truth Now he that ſhal take vpon
this honor, & bid the world beleeue becauſe he hath ſp
what doth he but boaſt himſelfe, as if he were the brigh
of Gods glorie, or that God had approoued him by ſ
and miracles? and who would do this, that feared eith
be, or to be called the verie Antichriſt, that ſhould come
gaine, it is ſaid; *he beareth vp all things with his mightie*

vpholdeth all things. Where we muſt marke, he attributeth to Gods mighti
wer, the gouernance of all things in our ſight, either gre
ſmall, that we ſhuld learne not to meaſure the power of
by our weake ſenſes. It is his mightie power that vphol
the earth, that ſtretcheth out the heauens, that ſendeth f
the windes, that raiſeth on high the great waues of the
and theſe things we confeſſe are great and mightie: b
it is here, ſo euery where the mightie power of God ma
the feather to mooue, and his ſtrong arme leadeth the ſ
her waie, and the ſame force which now ſhaketh a lea

had sent it against a mountain, it would haue turned it vp
m the foundations: and the same strength that bloweth
the dust, if it came against the earth, it would shake the
tomes of it. And this should make vs feare before him,
at whatsoeuer he hath done, whether it seeme great or lit-
, we should confesse his handie worke, and according to
s greatnes so we should honour him, that whatsoeuer hee
th commanded, whether it seeme weightie or light, al our
ut obedience should be streight vnto it. It followeth, *by
mselfe he hath purged our sinnes.* I doo not doubt but you
now how Christ hath purged our sinnes, & the more you
now it, I am sure you are the more glad to heare it: and for
is comfort that we haue all in it, I thought it euen my du-
e to make some rehearsall of it. Thus therefore wee are
ught, and thus we doo beleeue; Our Sauiour Christ bee-
g the eternal sonne of God, through the worke of the ho-
e Ghost, was made man of the virgin Marie, & borne with
ut originall sinne, and by the same spirite, filled stil his man-
ood more and more with grace, till the fulnesse of all righ-
eousnesse was within him, that so his manhood might in-
erite saluation, according to the promise; *Doo this, and* Luk. 10. 28
you shalt liue. But hethertoo, as hee is righteous, so hee is
ighteous for himselfe; and onelie that man is yet blessed,
which was conceiued by the holie Ghost, and borne of the
Virgine Marie. Our sinnes doo yet remaine, and wee a-
ide holden vnder the death of them; and therefore, as his
irst woorke sanctified himselfe, so yet there remained
nore, that hee might sanctifie vs. For when hee com-
neth to vs, hee findeth vs in sinne, and thorough sinne
n death, and in the condemnation of the diuell, who had
he power of death. So that hee had nowe an other
worke, than in his first righteousnesse to sanctifie his owne
odie.

He muſt alſo aboliſh ſinne and death, and hell, in
we were holden, if he will be a Sauiour vnto vs. And
he muſt multiplie all his former righteouſnes, and
infinite, for a greater worke is behinde, and a new law
uen vnto him; a law neuer giuen to all fleſh; a ſingular
out of the depth of Gods wiſedome and goodneſſe,
without the fall of Adam, had neuer been ſeene, neith
man, nor Angell; a law of a redeemer, that is, a law by
he might bring man from death to life, from hell to he
from hatred to loue, and from the diuell to God: a wor
greater than to make the world of nothing. This lawe
to loue God, & his brother, not in vſuall things of life,
unto all we were appointed; but in taking vppon him
and death, and treading the wine-preſſe of the anger of
mightie God. And this thing he hath alſo done: for be
righteous, pure, holie, & without ſpot; the ſinne that ab
ded, he tooke it all vppon him; and death that reigned,
ſubmitted himſelfe vnto it, and went as deſpiſed a
men, in ſhame, in ignominie, in affliction of the fleſh, fo
ſinne of our bodies; and in anguiſh of ſpirite, in mou
a[illegible]in ſorow, to beare the ſinnes of our ſoules: before
feeling the heauineſſe of his wrath, which was the ſti
death and condemnation; & before man ſhewing the ſ
of it vpon a curſed croſſe, in agonies, bloudie ſweates, a
wofull crying, according to the ſenſe and feeling of ſo
that was vpon him. And all this he indured, not vnwil
ly (for then he had done nothing) but with exceeding
of heart, that hee had found out the miſerie, in which
might ſeale it, how much he loued his father; and ma
manifeſt, how he loued vs; ſo went he willingly vnto d
and that he might ſatisfie the iuſtice of his father, and p
the ſinnes of his people, with all his heart he gaue his b
vnto the croſſe, & his ſoule a ſacrifice for our ſinne; w
ob

dience was accepted of his father, as a iust punishment of sinne, & full redemption of all his elect. And this the Apostle here meaneth, when he saith, *that by himselfe he purged our sinnes.*

And because hee saith, *by himselfe hee purged our sinnes*, in his we see a cleare discharge giuen to the Tabernacle, & all the sacrifices at the dore of it, not one of them purged sinne: and though some were called sinne offrings, and the sinnes of the people in such sacrifices were said to be forgiuen; yet they had that name and calling, not according to the merite of the worke, but according to the vertue of the thing they signified; euen as the Lords supper is called the communion of the bodie of Christ, & Baptisme is said to be the washing away of our sinnes, not in truth of the thing, but in mysterie of the signe; the phrase being so vsed for more assurance & warrant of the promise, not to carrie the grace of God from our Sauiour Christ and his Spirit, to the dumbe elements of bread or water. And if the Iewes are heere instructed to leaue their vaine trust & confidence in the law, & to knowe that the forgiuenes of their sinnes was not in meates and drinkes, and diuers washings and carnall rites of the temple, nor in the bloud of goates & calues, or in the ashes of an heifer sprinckling them which are vncleane, but onely in the precious bloud shed and the bodie crucified of Iesus Christ: notwithstanding all these ordinaunces were giuen them of God. What could our fathers say, who saw the lawe abrogated, the tẽple pulled down, the land prophaned, the Iewes scattered, the words of faith preached, and that they should glorie in nothing, but in the crosse of Iesu Christ? What could they say? either Tertulian for fasting, crosing, oyling, which he learned and had of Montanus the heretique? Or Cyprian for satisfactiõ, or Theodoretus for martyrs merits, or Cyril for iustification of workes, or Augustine for praier

A discharge giuen to the Tabernacle and all the sacrifices

Ter. de idolatrio. de Cor. Mil. Cypr. de lapsis. Theo. lib. 8 de Martyr. Cyril li. 10. cap 18. Ioc. In Enchyridion. ca. 10

for the dead, or Ierome for ſo many ſuperſtitions, o
garments, veſſells, &c. Nay, what can wee ſay, w
ſeene all that the old fathers haue ſeene, why at this
ſhould loue their errors? nay, why we ſhould deuiſe
our owne, which the old fathers knewe not? why h
loued the popes wofull Iubilies, or his damned p
why doo we yet thinke, that the maſſe is a ſacrifice p
atorie for the quicke and dead? Why was purgato
dreamd on, as much hotter than our fire, as ours is ho
a painted fire? or whie was the building of chappels,
tries, or religious houſes, thought to be a meanes to d
vs from ſuch burning? A thouſand ſuch things, wh
haue loued thē, what cauſe can we alledge before the
The lawe of God giuen by Moſes his faithful ſeruant,
which had been a ſchoolemaſter to lead manie thou
vnto Chriſt, could it not ſtand with Chriſt, without d
ning of his glorie? and can the lawe of the pope, giu
Summiſts and Canoniſts, a people not knowen in the
of God, which lawe onely leadeth to the obedience o
Church of Rome, can it be that it ſhould bring any lig
the Goſpell of Chriſt. I neede not ſtand in many wor
confute ſo great folly, I leaue it to the conſcience of a
be wiſe hearted, whether God abrogating his owne
meant that the pope ſhould inſtitute a newe; or whet
meant to take away al carnal ordinances, that he might
it plaine which the Apoſtle here teacheth, that by Chri
lone, all our ſinnes are purged.

But here, ſome man by a ſubtile enimie may be eaſi
ceiued, who will ſay: All this neede not, they attribute
the forgiueneſſe of ſinnes to the popes pardons, or to
maſſes, but to Chriſt alone; the pope and maſſes are o
the applying of the fruit of Chriſts death vnto vs. If it
thus, yet what is become of building religious houſes,

pig

rimage, of numbring manie praiers, of their holie or-
s, their garments, their fasting, &c. all these they let sinke
their owne shame without defence; for these applied not
death of Christ vnto vs, but in the merite of the worke
re commended. But as these haue no colour of good de-
ce, so the excuse of the other is verie vaine; for how say
y, that the pope or priests apply the merits of Christ, see-
g this application cannot stand by their owne confession,
thout a reall sacrificing of Christ. For saith not the Apo-
e heere, that Christ did it *by himselfe?* not onely making
hrist the worke, but also the workman; the price, and the
apman; the sacrifice, and the sacrificer; not all the world
n giue any other recompence for sinne but him, nor can al
e world giue him, but himselfe; both which more plain-
we shall heare afterward. And here it is expresly said, that
e did it by himself; with as great warrant giuing vnto him
e doing, as the thing done. As well, and with as little sinne
e may choose another sacrifice, as another sacrificer. For
y the same word of God, both are giuen to him alike. And
there is not mentioned any other thing that euer could be
ffered; so there is not named any other person, that euer
ould offer this. But as he is alone our King, and alone spoi-
d principalities and powers vpon his crosse; so he is alone
ur Priest, and alone hee sacrificed vp his bodie once
or all.

Christ both the price & the chapman

Now where it followeth in the Apostles words, *That he sitteth at the right hand of high maiestie:* we must first marke the change of words. Where it is vsually said, he sitteth on the right hand of God; heere he saith, on the right hand of the highest maiestie: which is, as it were, an interpretation of the right hande of GOD: signifying nothing else, but the power and glorie of GOD, giuen vnto the person of the Mediator, according to that saying of Paule:

The right hand of maiestie.

God

Phil.2.9. *God hath highly exalted him, & giuen him a name aboue*
Beside this, seeing the right hand of GOD doth sig
power, we must learne to be wise hearted, & not ma
a right hand or a left like vnto ours. Wee knowe th
mandement; *Thou shalt make vnto thy selfe no grauen*
the likenes of anie thing that is in heauen aboue, or in earth be
or in the waters vnder the earth. Let vs giue our obedie
confesse that God is incōprehensible, not like to anie
which possibly our bodely eies can see. And let vs not
vaine pretences, that we might commit sinne and see
to say, I will make it for a remembrance, or the more
vp our mindes, make it how thou wilt, the precept
ken, which saith; thou shalt not make it. And bee tho
assured, as long as S. Paules words shall be truer than
so long it shall stand, that if thou do make anie simili
the world, to represent God; *Thou hast now turned the*
Rom.1.23. *of God into a lie, and changed the glorie of the incorruptible*
to the likenes of the image of a corruptible creature: and if
dingly God giue thee vp to a reprobate sense for this
in thine owne wisedome, he dooth with thee but as
with thy forefathers: and therefore take heed. The
why the Scripture attributeth vnto God, eares, and eye
hands, and feete; it is because we are not able yet to
prehend anie thing of Gods maiestie, and therefore th
ly Ghost applieth speach to our infirmitie, that we mi
these words, *the lord seeth, heareth, keepeth & ruleth all*
boldly trust in him. Let not vs catie away this great go
of God into rebellion, to leaue his glorie which we se
by faith, & make him hands & feete and grey haire, li
to a wretched bodie that is consumed with yeares. B
time is past. Let vs pray that it would please GOD our
uenly father, to humble our hearts vnder the mightie po
of his sonne Christ, that we may feare, loue, and obey
reio

ycing in the excellencie of glorie that he hath giuen vn-
, who is the Sonne of God. And the Lord increase in
ur faith and hope, that in the assurance of Gods loue, our
nsciences may be at peace, and in the reuelation of Gods
rie, our hearts may be filled with ioy in the Lord: which
beseech God to grant vnto vs, euen for his Sonnes sake,
r onely mediator and aduocate. Amen.

The third Lecture, vpon the 4.5.6.& 7. verses.

And is made so much more excellent than the Angells, in as much as hee hath obteined a more excellent name than they.

For vnto which of the Angels said he at anie time; Thou art my sonne, this day begat I thee. And againe; I will be his father, and he shall be my sonne.

And againe: when he bringeth in his first begotten sonne into the world, he saith; And let all the Angells of God worship him.

And of the Angels, he saith; He maketh the spirites his messengers, and his ministers a flame of fire.

IN these words, as I tolde you, the Apostle beginneth to set out the person of our sauior Christ, by cõparison with Angels, and this comparison he maketh in manie points, as wee shall heare; that the more cleare we see it, the more effectually wee might confesse his high Godhead, and therefore aboue all things, to set him alone: called in the new testament, the high Priest, and Prophet, and King of his people.

And

And the first compariſon here made, is of the
before giuen him: that he is the naturall Sonne of
gotten of the ſubſtance of his father, whereby he m
be one and equall with his Father: which name, as
gell hath it, ſo no Angell is to be compared to him.

That thus the Apoſtle taketh the name of *Sonne*,
ding to the dignitie of nature, it is plain in his own
ſaying; *And is made ſo much more excellent, &c. verſe 4.*
king his excellencie according to his name, & his na
cording to his excellencie. For otherwiſe, the name
Sonne of God, may be giuen to euerie one of vs; as G
calleth Iſrael his firſt borne, and all the elect the ſon
God. So the magiſtrates are ſonnes of God, and the
alſo the ſonnes of God; but we by adoption and gra
magiſtrate becauſe he executeth the iudgemẽts of the
the Angels by creation, none of vs according to the
thineſſe of our owne nature: but by nature, ſubſtance,
eternitie, as the Apoſtle heere meaneth, there is no
ſonne of God but Chriſt alone. And that thus Chriſt
Sonne of God, he prooueth it firſt out of the ſecond p
where it is ſaid; *Thou art my ſonne, this day haue I begotte*
Where the Prophet ſhewing cauſes, why the whole
ſhould not preuaile againſt Chriſt, he ſaith; becauſe G
had decreed it in his eternall counſell, and proclaim
with this ſentẽce, *Thou art my ſonn, this day haue I begot*
That is, this day haue I declared that thou art my
Sonne; meaning eſpecially the time, in which he mad
knowen in the world by his wonderfull workes: as S
meant when hee ſaide, *God was made manifeſt in fleſh*
ting the power of the ſpirite working in him, in his
life, death, reſurrection, & aſcenſion. So *this day*, noteth
anie particular time, but all times in generall, wherein
hath ſhewed his power in Chriſt, as eſpecialy in the ti

ed among vs. And it seemeth that the apostle maketh ma-
est this sense of his words, in that he addeth to the text al-
ged in the vi. verse, the time when it was fulfilled, leauing
without any distinct time, as that which appertained to
times, in which Christ should be shewed to be the sonne of
d; especially as I said, in his life, and before, or since, as
d sheweth his glorie in him. So this sentence was true
hen he appeared to Abraham, Iacob, Moses, to anie of the
triarchs or Prophets; or after his ascension, when hee ap-
ared to Stephen, to Paule, or anie other, or when so euer
sheweth his power to defend his Church vnto the ende,
ording to his owne promise; *I am with you to the latter*
of the world.

And thus this word *to day*, is taken in that which is after
eadged, *To day if yee will heare his voyce, harden not your*
arts. And againe, *In the daye of health I haue heard thee.*
nd, *In the day of saluation I haue succoured thee:* meaning
particular day, but all the time that the word is preached
nto vs.

It followeth; *I will be his Father, and he shall be my Sonne:*
his is another text to prooue Christ the naturall Sonne of
OD. It is written in the second of Samuell the seauenth
hapter: and they are the words of GOD vnto Dauid by
e Prophet Nathan, to giue him a promise of the blessing
his seede after him, which was begun in Salomon, who
uilt the Temple, and whom God so highly aduanced in all
isedome, riches, and honour, that the fatherly prouidence
f GOD appeared ouer him, as ouer an especiall chosen
onne. All which, as it was promised to Dauid; so Dauid
ooked for the performance thereof in Christ, and to be fi-
ured in Salomon his Sonne after him: whose Temple was
figure of the Church of Christ; his riches, a figure of the
reat graces of the spirite of Christ, giuen to his Church:

his

his honour aboue all Kings, a figure how Kings sho
mit themselues to Christ, and be nurse fathers, and
nurses to the Church of Christ; his wisedome, a fig
in Christ should be hid al treasures of wisedome and
ledge; and finally, he called by name, the sonne of G
respect of his blessings, as a figure of Christ, who is th
nall Sonne of his Father, in nature of his person. And
Apostle here alledgeth this place, without anie such
exposition how the place is meant, because wee shou
in it, that the people of Israel were not so ignorant o
Scriptures, as we be; but brought vp in the knowle
the Lawe, and taught the vnderstanding of it, euer
their cradle, as we should be. And thus haue we hear
argument of the Apostle; Christ hath a more hono
name than the Angels, therefore hee is more excellen
they.

Nowe also, let vs see the manner of the proofe
vsed.

He prooueth Christ to be the naturall Sonne of G
textes of Scripture witnessing it; he denieth that Ange
so, because GOD in his Scriptures neuer spake it.
so hee beginneth; *Vnto which of the Angells said he a
time, &c.*

An argument negatiuely from the authority of the scripture, is sound & good.

The selfe same manner of proofe againe he vseth i
13. verse following. Because the Scripture said it not,
fore he prooueth it is not so: making his argument
tiuely from authoritie of Scripture: which in all th
whatsoeuer man is required to doo or knowe in mat
religion, is euer a most certeine conclusion; God sp
therefore we must doo it; God spake it not, therefor
haue nothing to doo with it. And this argument
needes be good, so long as this word of the Lord dou
dure; *What I commaund thee, doo that onely*; and so lo

u. 12. 32

is is a iust condemnation of all our owne deuices; *who required these things at your hands?* And so long as this shall be Esa. 1.12.
e, that *our wisedome is foolishnes*; and we can not doo well 2.Pet.1.19.
t when we hearken to the word of God, *that shineth in our harts, as in a darke place.* True it is, and if wee had but the isedome of children, we must need see it, that all particular wes and orders, with which we may bee bound, they are t set down in precise words of Scripture: but it is as true at the nature and propertie of euerie lawe or order is so scribed, that the word of God as clearely is followed in as if the words of the law were set downe in it.

For of all decrees to bee made in his Church, hath not od said; It must be without offence, it must edifie, it must comely and according to order, and it must serue to the orie of God?

Now, God hauing giuen grace into our hearts, to iudge hatsoeuer we decree by these rules, is not the Word of od the warrant of it? By such manifest proofe of Scripre, the Church of Christ doth iustifie all that shee dooth. hus the Apostle prooueth heere his doctrine: thus wee ust doo, if wee will bee the Apostles Schollers. Marke ell this reason, for it is worthie. God said to Christ; thou t my sonne, therefore he is his sonne: God said not so to a- e Angell, therefore no Angel can take the name vnto him. n like manner we will dispute with them. God said; The ue worshippers should not goe to mount Sion, nor to Ierulem, *but worship God in spirit and truth.* Where said he, goe Ioh.4.21.
pilgrimage, or goe visite the holie sepulcher? God said; *doo not obserue dayes, and monthes, and times, and yeres.* Where Gal.4.10.
id he, keepe vnto me, Lent or Aduent, Imber weekes, or aints Eeues? God said vnto vs; *It is the doctrine of diuels to* 1.Tim.4.2.
rbid marriage, or to commaund to abstaine from meates. Where said he, eate now no flesh, now no white meate: let

Rom.13.1. Luc.22.26. not the minister marrie? God said, *Let euerie soule be subiect to Kings and Princes*, and the authoritie of such men, be in his Apostles. Where said hee; let the pope h gift of kingdoms, be exempt from authoritie of man, a triple crowne, and haue lords and noble men vnder

Apo.22.18 God said; *Cursed is he that addeth ought to his lawe, or from it.* Where said he; the pope shall dispence again Apostles and Prophets? God said; *It is better to spe*

1.co.14.19 *words which we vnderstood, than tenne thousand in an vn tongue.* Where said God; the ignorant men should p Latine? With this verie argument are ouerthrowen Orines of men, all traditions, all poperie. And if th gument were good in the Apostle, why is it not good Nay, if this be vsuall in the Scripture, why are wee s that we will neuer learne it? Doth not God condem idolatrie of the people of Israel by this reason; *They*

Ier.7 31. *high places, which I commanded not?* Doth he not cond all their superstition and vaine worshipping, with the

Esa.1.12. argument; *Who required these things at your hands?* W Dauids purpose was stopped from building the hou God, was not this the word of the Lord that came vnto

1.Chr.17.6 *Whersoeuer I haue walked with all Israel, spake I one word of their Iudges, saying; Why haue you not built me a house dar trees?* But why seeke we farther, when the law is

Deut.4.6 *What I command thee doo that onely.* And true it is, th

2.Pet.1.20. our wisedome, and the *light that shineth in our hearts, darke place.* If once wee goe from it, as the Prophet

Ier.8.9. *There is no wisedome at all within vs.* And this I say bec some, which would not haue arguments made nega of Scripture, I think because it is against Aristotles do But let vs now goe forward. It followeth in the six *Againe, when he bringeth, &c.* This is the second com son betweene Christ and the Angels. That it is plainly

Christ who is the Sonne; *Let all Angells worship him.* A
ng determined by the Scripture it self, that Christ is not
ly greater than Angells, but God to bee honoured of all
gells. And he alledgeth to this purpose the manifest pro-
ecie, that when God brought his Sonne into the world,
proclaimed before him this honour; *Let all the Angells*
rship him.

irst, touching the alledging of this text out of the Psalme,
need not doubt, this dooing of the Apostle is proofe e-
ugh, that that Psalme is a prophecie of the kingdome of
rist; of which the Psalme saith, that God with great po-
er and glorie would establish it in earth: shewing miracles
his creatures, feare and confusion in his enemies, joy and
dnes in the hearts of his children, righteousnes and holi-
s in their liues: and not onely this, but all Angells should
orship before him.

Now as he hath taught this, by the testimonie of the Pro- *Angels are ministring spirites.*
hetes giuen to Christ; so after in the 7. verse hee sheweth
e same on the other side by the testimonies which the
ripture giueth to Angels; of whom saith he, it is said; *he*
aketh his Angels spirites, and his ministers a flaming fire. The
bsolute meaning of which words, wee must learne of the
postle himselfe in the 14. verse following; where accor-
ng to this testimonie, he hath defined their nature, and cal-
d them ministring spirites.

Then in these words; *He maketh his Angells spirites,*
d his Ministers a flaming fire, hee nameth them a fla-
ing fire, according to the similitude in which their glorie
ath been seene; as the Angells that were with Elizeus, 2. Re. 6 17.
is Seruant, sawe them as Chariots of fire: the simili- Ezech. 1. 13
ide of the beasts which Ezechiel sawe, were as coales Esay 6. 2.
f burning fire, and the Seraphins haue their names be-
ause they are of a fierie colour. And these woordes

ſpirites and miniſters we muſt reſolue thus, *miniſtri*
So out of this text, his argument ſtandeth thus; Chr
led the Sonne, the firſt begotten Sonne, whom the
worſhip: but the Angells are his miniſtring ſpirites
fore Chriſt is greater than the Angels. Now for the
tion of this text, the Apoſtle is a ſufficient witnes to
this verſe of the 104. Pſalme, is meant of the An
God, and not of the windes; and I ſee no reaſon to th
trarie. For firſt he mentioneth the windes before, wh
ſaith; he walketh vpon the wings of the winde: and
fore a repetition of the ſame in other words was not
ſarie. Againe, ſeeing miniſters heere ſignifie thoſe,
execute Gods power to ſaue his people; I ſee no cauſe
tribute it to the windes: for though God, euen by th
ments helpe his people manie times, yet that praiſe is
uen as a name to the element, which is done in the A
Now, where it is obiected, that the Prophet there
out the maieſtie of God, according to his gouerneme
things of the world, I grant it; and ſo the miniſterie o
gels was then open and knowen in the world. And the
of Angels alſo the Prophet ſpeaketh, as of them in wh
the glorie of God ſhined, euen as in the heauens, the
the lightnings, &c. Beſide this, in theſe words the A
will prooue, what is the nature of Angells, which
reth that hee ſhould ſpeake in the naturall ſenſe of the
phets words. And the preposition ב, vſed of the Ap
ſeemeth not to be without cauſe: for though it be the
brue phraſe, as it is ſaid, yet it may well haue iuſt cauſe
the Apoſtle vſeth it in Greeke: and it ſignifieth as muc
if he ſaid thus; Vnto all Angells wee may ſay, you ha
miniſtring ſpirits. And ſo it is like vnto the text next a
ged of Chriſt, *To the ſonne he ſaith, &c.*

And thus the preposition is verie conueniently vſed

keth the Prophets words a naturall deſcription of the gels. Therefore for my part thus I ſay, and thus I am per-ded, that as it is here alledged: ſo the words were ment, he Angels of God which are his miniſters to execute his l, for ſafetie of his people. And thus much of the Apo-s argument here made.

Now, where our Sauiour Chriſt is heere called, the *firſt otten ſonne of God*: both Sainct Iohn ſufficientlie ſheweth meaning of it in the beginning of his Goſpel, and Sainct ule doth plainlie expound the word. Iohn ſaith of our iour Chriſt: *that he was in the beginning, with God: that all gs were made by him, and without him nothing was made at* which is as if he had added, he was his firſt begotten ne. Sainct Paule expreſſelie addeth the compariſon of atures, naming him, *the firſt begotten, before all creatures*, auſe ſaith he: *all things were created by him, in heauen, in th, viſible or inuiſible, angels or powers, by him, and for him, all re made*: ſo this is the firſt begotten, the maker and crea-of all things. And he is called the firſt begotten, not, the ſt creature, that in his name we might ſee, the blaſphemie Arrius, who ſaith: there was a time, when the ſonne of od was not: when this name *firſt begotten*, is not in reſpect nature, as one in time begotten before other, but in re-ct of his worke: as one, by whom all other things were gotten. And againe, being the firſt begotten of all crea-res, in this name he condemneth the blaſphemie of Ser-ius, which denied him to bee the ſonne of God, but onlie reſpect of his comming in fleſh. And that the Apoſtle eaketh here of *bringing into the world*, he meaneth not bare-his natiuitie: but as God gaue vnto Chriſt all the ends of e earth for his poſſeſsion, ſo the honorable ſetting of him this authoritie, he calleth it his bringing in *into the world*: appeareth, becauſe this is the glorie of this bringing, that

the Angels ſhall worſhip him. And againe, when he bringeth *the world*: he meaneth not this age of man, but as he expoundeth it in the ſecond Chapter, *the world to come*: euen the Prophet Eſay calleth it, that is: the kingdome of Chriſt in the world through the preaching of the Goſpell. And the worſhip with which the Angels ſhall worſhip him, is that they ſhall haue from henceforth, no ſuch rule as they haue authorized in their owne perſons from God, but now they ſhall giue all glorie to Chriſt: Euen as wee ſee in his natiuitie, a great multitude of Angels, ſang: *Glorie bee to God on high, and in earth peace, good will towards men*, becauſe Chriſt was borne in the Citie of Dauid, a Sauiour vnto all people. So in all his life, in his death, in his reſurrection, aſcenſion, and ſince his aſcenſion, there neuer appeared Angell to man, but to the praiſe of Chriſt, and to ratifie all honour and worſhip due vnto him: which miniſterie of Angels is the cauſe now ſo cleerelie it ſerueth Chriſt, the Scripture is fulfilled: *Let all his Angels worſhip him.*

And now that wee haue ſeene the ſenſe and meaning of this Scripture, in ſome poynts; I will more particularly applie it to our inſtruction. It is ſaid firſt. *When he bringeth in the firſt begotten into the world*: which words meane as much as when in glorious triumph, God leadeth him into the poſſeſſion of his kingdome. And as the Prophet ſaith:

Pſalm. 72. 8 *God giueth him his dominion from ſea to ſea, and from the riuer vnto the ends of the land*, that all that dwell in the wildernesse may kneele before him, and his enemies may lick the duſt.

Here we muſt marke how this hath been accompliſhed, and when wee knowe it, if wee loue Chriſt, let vs ſet forth his excellent glorie. This was eſpeciallie done, no doubt, on the croſſe of Chriſt himſelfe, according as himſelfe prayeth

Iohn 17. 1. when he entereth vnto it: *Father, glorifie thy ſonne.*

in& Paule saith, in it *he hath spoyled principalities and po-* Colos. 2. 9.
rs: and hath made open shew of them, and triumphed ouer them
on his crosse.

A proofe of this wee sawe with our eyes, when Christ
on the Crosse so wrought in the heart of the Romaine
apteine, that hee cried aloude: *Truelie, this man was the* Mar. 15. 32.
me of God. When all the people beheld it that was done, Luc. 23. 49.
d smote their breasts and went backe: when many Saincts
se out of their graues, and went into the holie Citie. And Math. 27.
t onlie this worke was in men, but that we might know 51.
e vertue of his death, pearced euen into hell, to binde
dgement to the diuell and his angels with eternall despe-
tion, and to witnesse it vnto his Church, that the gates of
ll should not preuaile against it. To this end we sawe the
rth did quake, the stones were clouen, the Sunne was
rkened, the graues did open: and this was the beginning
this kingdome.

The increasing and amplifying of this, is the preaching
the same Crosse, that is of Christ crucified, that it might
e seene and heard in all the world, which had also a glo-
ous beginning in the Apostles of Christ, whom God san-
ified to that worke with excellent power, and graces of
e holie Ghost: so that notwithstanding the weakenesse of
eir persons, yet their voyce went into all lands, and their
ords vnto the ends of the earth.

And boldlie Saint& Paule witnessed of themselues, that
od had giuen them glorious weapons to fight withall:
eapons not carnall, neither swords, nor prisons, as earthlie
inces haue to keepe their subiects in feare: but other wea-
ons, indeed more contemned of the world, but yet made
y God more mightie, than all other weapons or engins to
ast downe holds.

For by our weapons saith Saint& Paule; *wee cast downe*

2.Cor.10.4 *mans imaginations, and euerie high thing that is exalted*
the knowledge of God, and bring into captiuitie euerie
the obedience of Christ.

And this not onelie was for that age, but as GOD
chaungeable in all his waies: so this is made his eue
ordinance, that the preaching of the Gospell should
Rom.1.16. *mightie power to saue all that doo beleeue.* And accor
this commission is giuen to all that are sent out in the
Eph.4.12. of Christ, for the *gathering together of the Saincts,*
worke of the ministerie, and for the edification of the
Christ, till wee meete all together in the vnitie of faith, a
ledge of the sonne of God, vnto a perfect man, and vnto
sure of the age of the fulnesse of Christ.

Sith this then is that spirituall pompe, and those
rious chariots, by which the sonne of God is carried
umph into the inheritance of the world: they tha
eares to heare, let them heare what it is to preach the
of Christ: and they that bee called vnto it, let them
what worke they haue in hand: and they that resist
at the last be consumed, as they that be enemies to the
of Christ, must needes be made his footstoole. So th
rie one in the regard of so glorious a worke, should
himselfe to become a labourer in it: yea, the greater
tie, the more trauell it should bring vnto it. So that
themselues haue no greater honor, if wee will bele
Prophet Esay: than to *licke the dust vnder the Churc*
By which speach, the Prophet meaneth, that the faith
zealous Kings which reigne vppon earth, should w
perill of their Crownes, not feare to set out, and giue
strength to the Gospell of Christ, by which the L
Lords is to be setled in his throne, and he that ruleth
in the house of Iacob, is to be crowned King.

The preaching of the Gospell, is the preparation

, and the obedience vnto it, is the honor of his reigne, what King hath too good a hand to ioyne in this? nay at King whoſe ſpirit is in his noſtrels, and all his glorie ut a vading flower: what King I ſay is worthie to bee a ber in this worke, but that it pleaſeth this immortall and uenlie King of his free grace to accept his labour? ſo t iuſtlie they are iudged, that are deſpiſers of GOD, and ow not the Lord of hoſts, againſt whom they are proud. all God proclaime it with ſo loude a voyce, that when he ginneth this worke, of his eternall decree, to bring his nne into his kingdome, all the Angels of heauen ſhall orſhip before him: and ſhall a mortall man ſo farre exalt mſelfe, in his wiſedome, in his riches, in his honor, in his bilitie, in his crowne, in his kingdome, that hee ſhall inke it a diſgrace to giue all his life to the Goſpell? Can eſh puffe it ſelfe vp ſo farre aboue the Angels? O (dearelie eloued) if we be happie, let vs learne this, and let vs further e worke of the Lord, the Angels worke with vs. If wee ill not, wee ſhall pine away in our owne enuious idlenes, nd without vs, the Saincts and Angels ſhall giue Chriſt his lorie.

Another thing here we may marke, how it is attributed o God the father, this glorifying of Chriſt: for ſo he ſaith: *hen he bringeth his firſt begotten ſonne into the world*. Where- y wee learne that it is the worke of God, and let not vs oaſt: for though he vouchſafe to ſet our hand to his buſi- es; yet our hand that is but vanitie, doth wither away in he worke, except GOD giue it vertue that it ſhould haue ruite. Wee cannot ſo much as ſpeake, except hee put his ſpirit into our mouth: and when wee doo ſpeake with a good meaſure of grace, yet the ignorant doo not heare vs, except hee prepare their hearts, and ſtill our worke is no- hing worth, but he alone worketh all in all. And for this

purpose that wee should giue him the glorie of his owne worke, and not seeke our owne praise, therefore hee hath chosen his workmen as you see, *Not manie wise men of the world, not manie mightie, not manie noble*; but commonlie men of small accompt, and a fewe in number, he giueth them tongues to speake, and they carrie his Gospell ouer mightie kingdomes; and make it florish, when all the powers of the realme haue armed themselues against it. And all this that wee should confesse, as here the Apostle saith, it is he, it is not wee, that giue this kingdome vnto Christ. And seeing it is his worke, who is able to bring all his purposes to passe; it shall bee our wisedome to further that, which God himselfe will make to florish and prosper, whether wee will or no.

Christ is God.

And where it is here said, *Let all the Angels worship him*, he giueth our Sauiour Christ a cleare testimonie, so to be the sonne of God in person, that he is also in nature one with the same God with his father. For whom should the Angels worship, but God alone, who in themselues haue such power giuen them of GOD, that one is able to destroy whole kingdomes, and such glorie, that our eyes cannot behold them.

And seeing God hath made this lawe, *Thou shalt worship the Lord thy God, and him alone shalt thou serue*: and yet the Angells worship Christ; how cleare a proofe is it, that Christ is God? for we knowe their perfect and willing obedience; and therefore we pray, *Thy will be done in earth, as it is in heauen*. So that the Iewes might throughlie know that seeing the Angels did worship him, and had so the charge from God; therefore Christ was one GOD, in the maiestie of the father. And most true it is, our sauiour Christ without that nature had neuer taken that honor vpon him.

Acts. 5. Acts. 10. Acts. 14.

The Apostles of Christ, Paule, Peter, Barnabas, & other

of excellent gifts and ſingular power, to worke mightilie ſignes and miracles; yet would they neuer heare the name of worſhip. Peter vtterly refuſeth: Paule and Barnabas, they rent their clothes, being rauiſhed with zeale of Gods glorie, when it is once offered them. Nay the Angels themſelues, which are greater than al Kings, they cannot abide it: as manifeſtlie wee ſee in the Angell which appeared vnto Iohn, when Iohn would haue fallen downe at his feet to worſhip him, the Angell gaue him ſtreight charge; *Take heed thou do it not, for I am but a fellowe ſeruant with thee*, and then teacheth him that which here wee learne, that worſhip onlie appertaineth to God; ſo that this text ſerueth the Apoſtles purpoſe verie fitlie, both to the confeſsion of the Godhead of Chriſt, and in his preferring ſo farre aboue Angels, that the Iſraelites might more equally beare it, that he ſhould be preferred before Moſes. In the 7. verſe where he ſaith, he maketh his Angels miniſtring ſpirits; wee muſt note that this name the Apoſtle giueth them as that wherein is their greateſt honor. Apoc. 19. 11. Apoc. 22. 8.

For otherwiſe, if he named in the Angels things of leaſt accompt, it had been no proofe of the glorie of Chriſt; but naming that by which they moſt excelled, and yet exalting Chriſt ſo farre aboue them, it is a cleare proofe of his excellent glorie aboue all creatures. So I ſay here wee muſt note that the holie Ghoſt attributeth this to the Angels as their high honor that they are miniſtring ſpirits, wherein let vs well conſider what it is to ſerue the liuing GOD, and how truelie it is ſaid his ſeruice is perfect freedome. If he bee an Angell, hee hath no greater glorie; and who are wee, and what are our fathers houſes, that can fancie vnto our ſelues more honour, than to feare before GOD, and walke obediently in his Commaundements? How manie times doo Abraham, Iſaak, Iacob, Ioſua, Moſes, Dauid, and all the

the good Kings of Iudah, how manie times doo they
themselues the sonnes of GOD? how many times
God shewe foorth his great loue and fauour, vnto
men vnder this name, to call them his seruants? Or
was euer heard of, except Senacharib or Pharaoh, or
like vnto them, that would boast otherwise and say: *I*
the Lord that I should heare his voyce, I knowe not the Lord,
ther will I let his people go.

Pray (dearelie beloued) that wee may haue eyes to
and eares to heare, and hearts to vnderstand, vnto what
nor in this day wee bee called: for most assuredlie true
and all the Angels of heauen beare witnesse vnto it, tha
the world there is no greater glorie, than to serue the L
If thou were as high as the Prophet Dauid, yet Dauid
no greater glorie to boast of than this: *Behold Lord for I*
Psalm.119. 16. *thy seruant, I am thy seruant, and the sonne of thy hand maid.*
if thou were a King aboue all Kings, full of wisedome
ches, honor, as Salomon King of Israel; yet to bee the
uant of the Lord were thy greatest dignitie, and aboue t
Eccle.1.1. of kingdomes and countries, this were most honorable:
lomon the preacher, the sonne of Dauid.

Yea the Angels of whom wee speake, they haue all th
glorious names, of Thrones, Powers, Rules, Principali
Dominions, in this respect, that they bee the seruants of
Lord, to execute these his mightie workings; and tak
way from them this seruice of GOD, you take away
honor of their high calling. So assuredlie we may belee
and confesse it boldlie, that among men, there is no oth
honour but this. If GOD haue made my life to abou
in worldlie peace, the crowne and beautie of mine hono
is to serue the Lord. If God hath giuen me trouble in
daies of my vanitie, this is comfort enough that I am
seruant of the Lord. Bee our life as it will, high or lo

e onely fruite of it is, the seruice of God; & the only hurt
t can approach vnto vs, is to forget the Lord, whose ser-
nts we should haue been: and let vs so much more con-
ntly dwell in this perswasion of heart, because wee haue
ard that the Lord hath spoken it, there is no greater glo-
, no not in his Angels, than to serue before him.

Of the nature of Angels as they are heere described, by
e grace of GOD I shall say more in the latter ende of this
apter. Now let vs pray, that as wee haue learned, so wee
ay followe: acknowledging the glorie of our Sauiour
hrist, and what the honor of his kingdome is; and desire
ace, that we may be found worthie to be labourers in that
cellent worke, in which God hath appointed to glorifie
s Sonne; and that we may serue him in holines and righ-
ousnes all the dayes of our life, who is onely all the hope
e haue, & shall in his good time fill our life with his owne
esence, and satiffie our eyes with the sight of his maiestie:
nd the same onely and liuing God giue vs his holie spirit
which we may be comforted, to liue in his loue, to walke
his waies, and to accompt all the world but vanitie, in
spect of the inheritance purchased vnto vs in the Lord Ie-
, the onely forgiuer of all our sinnes: to whom with the
ather and the holie Ghost, be honour and glorie, world
ithout end. Amen.

The

The fourth Lecture, vpon the 8. & 9. verses.

8 *But vnto the Sonne he saith, O God, thy throne is for*
and euer: the scepter of thy kingdome is a scepter
teousnes.

9 *Thou hast loued righteousnes, and hated iniquitie. Wh*
God, euen thy God hath annointed thee with the
gladnes aboue thy fellowes.

NOw the Apostle beginneth the third
parison, according to the title before
ring vp all things with his mightie
which setteth out the kingdom of C
so that the comparison is; Christ
ternall King, so is no Angel, therfo
be honoured abouethem. Thus hauing made men
his kingdome, then hee describeth it more at large, b
shewe what his kingdome is, and to make it more
that though we could imagine easely, that Angells in
deserued the name of Kings; yet such a kingdome
gel could euer haue, an euerlasting throne, a righteous
ter, exalting truth, beating downe iniquitie: in wor
whereof, God hath annoynted this King with glad
boue all other, and hath called him by the name of God
selfe. Here the Iewes, whom God hath shut vp in a
iudgement, and for the first contempt of his Gospell,
eth them still in blindnesse vntill this day: they, as they
busily all wayes of errour to deceiue themselues;
haue blinded their eyes, that they should not vnderst
Prophecie. And first, where it is said; *Thy throne O*

ey say, the name, God, is likewise attributed to men, as
y occupie anie roome appointed them of God; as where
s same Prophet saith, *I haue said you be Gods*: which mea- Psal. 82. 6.
h, that they haue commandement from God to execute
iudgement. But the Iewe, if hee had not chaunged his
rt, and turned it away from wisedome to follie, he might
ie knowen, that though this name be also giuen to An-
s or Iudges; yet it is giuen not to one but to manie: so
t in their number it is manifest, that it is a figuratiue
ach. Or if it bee giuen to one, it hath some addition, as
ere it is said to Moses; *I haue made thee Pharaohs God*:
itting the name to a certaine sense. But thus attributed to
e without anie correction of speach, it was neuer but to
d alone. Againe, they say, all this Psalme is of Salomon:
d therefore beeing true in him, it cannot prooue anie di-
itie in Christ. But this error is euen as grosse as the other.
r howsoeuer this is true, that the Psalme was written as
wedding song of ioy, at the marriage of Salomon with
araoes daughter: yet this is knowen and manifest, that
he stories of those men which were figures of Christ,
nething is euer spoken not agreeing to the figure, but to
rist alone, that we might be bolde to applie it vnto him.
either yet can this Psalme possibly be written of that ma-
ge of Salomon, simplie in it selfe. For when the Prophet
ginneth; my heart breaketh out into a good matter; how
n this praise, or this earnest desire of the Prophet agree to
which was contrarie to the lawe of God, and of it selfe
uld neuer be good.

What had the kings of Israel to doo with Idolaters and
sphemers, to marrie their daughters? and no doubt as Sa-
moh was a most famous Prince: so the glorie of the
orld did heere lead him. For Aegypt was the greatest
onarchie in the Worlde, and Pharao the mightiest
king;

king: ſo that his daughter giuen to king Salomon,
princelieſt marriage that could be made, but that it
ſed God, it is cleare: for both his generall lawe is a
Exo.24.16 and this particularlie alledged in the cauſes of Salo
Deut.7.3. ine. And though this pſalme were now to wiſh pr
1.Reg.1.1. and peace vnto it, what then? who will diſpute w
Lord for turning al things to the beſt to thoſe that lo
ſo when Salomons hautineſſe had done this, what
God would accept her after the renouncing of all he
Deut.21.1. tries, when as the lawe ſaith, ſhe had ſhauen her head,
2. red her nayles, and forgot her fathers houſe? what
he would haue her a figure of the honorable calling
Gentiles; and ſhewe then in her, that though hee g
lawes to Iacob, yet hee was a God in all the earth:
prooueth nothing, but Salomon might doo ill ſtill,
wedding ſong was made not for him, but for anoth
he figured.

But let theſe Iewiſh quarrells againſt the truth alo
let vs examine the Text heere as it is, what honour it
to Chriſt, and how by no meanes it can agree to Sal

In this Scripture there are foure ſpeciall things ſ
Firſt, he is called God alone as I ſaid, and without a
Eſay.9.7. euen as the prophet Eſaie alſo calleth him the mighti
By which warrant of the Prophets being a moſt ſure
the Apoſtles are bold to giue to our Sauior Chriſt, th
and power of the liuing God, as Iohn ſaith; *The*
Iohn.1.2. *God.* And Thomas with theſe words confeſſeth his
Ioh.20. vnbeliefe; *My Lord and my God.* And Saint Iohn in h
1.Ioh.5.20 ſtle ſaith; *Ieſus Chriſt, this is the true God.* And Saint
Rom.9.4. calleth him the *God which is for euer to be praiſed.* And
Epiſtle to the Colloſsians: *The fulneſſe of the Godhead*
Co.2.6. *bodilie in him.* And manie other places plaine as theſe,
ded vpon this, and ſuch other places of the Prophets

em. And therefore our Sauiour Christ himselfe, said vnto ese Iewes which yet beleeue not: *search the Scriptures, for y beare witnesse of me.*

The second thing here attributed to Christ is, *That his gdome is euerlasting.* So the Prophet Esay had said: *The in-ease of his gouernment and peace shall haue no end. He shall sit* Esay.9.7. *on the throne of Dauid and vpon his kingdome to order it, and stablish it with iudgement and with iustice from henceforth en for euer.*

The same testimonie the Angell gaue of his kingdome, hen he came to the virgine Marie. *The Lord God* (saith he) Luk.1.32. *ll giue vnto him the throne of Dauid his father: and he shall gne ouer the house of Iacob for euer, and his kingdome shal haue end.*

And how can this be possiblie applied vnto Salomon, so estlie against the Scripture, that the Scepter should bee ta- Gen.49. n once away, not onelie from the house of Salomon, but m all the tribe of Iudah? And how could they not see th their eyes the ruine of that kingdome, and the throne Salomon quite forgotten.

The third thing attributed here to Christ is, that *the scep- of righteousnes is the scepter of his kingdome:* according as Prophet Dauid saith in another place; *that righteousnes* Psalm.97.2 *iudgement are the foundations of his throne.*

And the meaning of these words, is after expresselie ad-: *Thou hast loued* (saith the Apostle) *righteousnes, and hated uitie.* This is the scepter of righteousnes which he spea- h of, that is, that his gouernment shall bee without all re- t of persons, a ministerie of iustice, and true iudgement, n according to the will of God his father, with whom re is no acceptation of the person of a man.

nd how can they attribute this to Salomon? They know w Salomon did fall away so farre from righteousnes, and

hated iniquitie ſo little ere he died, that he became a
Idolater.

And how was his gouernment in ſuch iuſtice, w
whole people came after to Reboboam his ſonne,
1.Reg.12.4 *Thy father did make our yoke greeuous, now therefo*
thou the greeuous ſeruitude of thy father lighter, and we
thee.

The fourth thing here ſpoken of our Sauiour C
that for this cauſe *God had annoynted him with the oyle*
neſſe aboue his fellowes. For this cauſe ſaith the Scrip
cauſe thou louedſt ſo much iuſtice: what meane they
thinke here vpon Salomon, and of ſuch reward of
teous rule, except they would haue the Scriptures fa
beare witneſſe of him. *He had turned* (as the Prophe
iudgement into wormewood. And how ſtandeth it that
annoynted with the oyle of gladneſſe: that is, with gift
holie Ghoſt aboue his fellowes: when manie King
dah haue greater praiſe of God than he? and ſcarce
fall from God ſo greeuouſlie as he. Now one refuge
which they thinke they haue, is nothing at all: th
ſay, that all this was ſpoken in reſpect of his begin
which he was famous, with this oyle of gladneſ
his fellowes, and aboue all the world. True it is, in
his gouernment at the firſt. I graunt this might be ſp
him: but are not the words plaine, that they are no
of anie that ſhould begin well, and then fall backe?
not the text, that this ſcepter of iuſtice, ſhall bee in
dome for euer? Therefore howſoeuer Salomon
honored aboue all Kings; yet this praiſe was not
anothers, who ſhould for euer abide in his iuſtice
teouſneſſe. So theſe foure things here witneſſed of
phet; that he is called God, that his kingdome is e
that his gouernment ſhall bee euer righteous, tha

ynted with oyle of gladneſſe aboue all his fellowes. All
Iewes in the world cannot ſee Salomon nor any mor-
man in this glaſſe; but muſt needes acknowledge our
iour Chriſt, the Sonne of God, God and man, the Sa-
ur of the world, the King and Prieſt of his people for
r.

Now further to examine this Scripture for our edifying,
vs marke firſt how Salomon is ſet out a figure of Chriſt, *Which Chriſt was figured in ſinfull men.*
ſo ſingular tokens and ſhewes of Gods loue and mercie
on him, that he ſhould reſemble his onlie begotten ſonne:
withſtanding a man laden with ſinnes and iniquities: ſo
ewe haue appeared more vnrighteous or more vnthank-
to GOD. Such another example almoſt wee haue in
pſon, a man full of infirmities, yet exceedinglie beloued
God, and a liuelie figure of his Sonne Chriſt. We learne
his both to knowe our ſelues and to knowe GOD. In
ſelues to truſt to nothing, not riches, honour, friends,
ngth, authoritie, no not learning, wiſedome, gouern-
nt, or anie knowledge: for in theſe both Sampſon and
mon haue fallen downe before vs. And if euer man
been borne that could haue his happines in himſelfe;
man was Salomon, ſtrong in power, rich in treaſure,
e in rule, healthfull in bodie, ſober in affection, aboun-
g in pleaſure, whatſoeuer his eyes or eares could deſire.
gift wanting in minde, in bodie, in outward life: yea
e than this, a heart that could meaſure all the delights of
world to vſe them as they are, and ſee the vanitie that is
hem, and confeſſe that life in immortalitie is aboue
yet from all this he falleth when God leaueth him in
owne power, to make triall of his owne ſtrength: for
could fleſh and bloud preuaile againſt principalities
the power of darknes? And how could Salomon ſtand
ght, though his ſtrength had been double, when Adam

himselfe could fall from Paradise? Then let not we creatures boast our selues, in whom there is no wise Come not into this fight in thine owne armour: for Salomon hath fallen, whosoeuer thou art, thou wi crushed in peeces; and if in him there was so little confesse thou with all humblenes of mind, that in th there is no goodnesse, but put thy trust in the liuing by whom thou shalt bee able to doo all things. A the other side, seeing the great fallings of Salomon let the good worke of the Lord, but that he made a full of infirmities, so cleare an image of his sonne Chri powred al his benefites so plentifullie vpon him. Let w see the goodnes of God, who hath found a way to bu euer the sinnes of all his people, and so to forget them they haue none accompt: the figure of Christ was the in Salomon, that wee should see how grace abound boue sinne, and how mercie is exalted aboue iudgeme the nature & bodie of Salomon, we see the spirit quen grace despised, and iniquitie to haue the vpper hand figure that he beareth wee see the spirit to conquer, r ousnes to be exalted, and a Kingdome of glorie to be for euer; that if wee should finde in our selues the sin Salomon, yet we might assuredlie know, they cannot away the image of Christ, but he is readie to iustifie doo beleeue, for it is no doubt but he in whose pers such an Image of Christ, Christ offered to him again mage of righteousnesse, in which he should bee pre faultlesse to eternall life.

Christ is our lawgiuer, & his gouernment is for euer and euer.

Now, where Christ is set out thus a King for euer, are taught not by daies and times to measure his co dements, but to hold them without chaunge, as the g mēt for euer of his eternall kingdom: for it is too too follie for vs to say, he is still our King, if wee dare al

lawes, for he is our ruler for euer, and yet without him
will make lawes continually? Was it euer heard among
thly kings, that subiects could either repeale or chaunge
eir Princes lawes? or make lawes without them in their
yne kingdome? or can there bee greater treason, than to
nspire for such a leaud libertie? Euen so it is with al men
d princes in the Church of Christ. Hee is our King, hee
ust be our lawe-giuer; he is King for euer, and his Lawes
ust neuer be changed; he is our King alone, and without
m all the world can make no lawe. In no Commonwelth
ere was euer law proclaimed, but in the name of the king;
the Church of Christ who shall proclaime decrees, but in
e name of Christ? and therefore expressely Christ taketh
on him to be our onely lawe giuer. And all Princes, the
ore godly they be, the more carefully will take heed to be
law-giuers in his Church for matters concerning faith;
t that were to giue a lawe vnto him, which none wil doo
t antichrist himselfe.

The Pope stirred vp Charles the fift, and King Henrie
e eight, and gaue them for their hire this title, to be called
fenders of the faith; a proud bequest: and how humbly
was possessed, God doth knowe. After that, King Hen-
taking vnto him the courage of a true and naturall King,
aue out that spirituall Tyrant out of all his Realme, and
graunt of the Cleargie, and consent of the Parliament,
oke vpon him the name of Supreame head of the Church
England, which the pope had before vsurped ouer al Na-
ons.

But seeing now it is so, that these names are taken vp, &
ade hereditarie to our Kings & Queenes, we will not rea-
n of the titles, rather let vs do the dutie of louing subiects,
d pray that they may find grace, by their names to be pro-
oked more to godlinesse; that in true ioye of heart, they

may haue the honour of their calling, and hold fa
conſcience againſt the day of Chriſt. This onely w
to all Potentates and Princes, that what honourable
euer they haue, yet they muſt be ſubiects in the Ch
haue Chriſt alone to be King ouer it.

Let them make no lawes, appoint no orders, ord
gouernment, but ſuch as are agreeable with his la
ders, and gouernmeat; for that were ſacriledge, and
preſumption of the man of Rome. But let them e
the lawes o Chriſt, ſee his orders kept, eſtabliſh the g
ment which he hath ordained, and hold men of all d
in obedience vnto GOD: for this is the true honor
Lords choſen Princes, and the glorie of their calling
ſhall not wither.

And now to the ende wee may the more willing
this, both we, and our Kings whom God hath ſet o
let vs marke this further which the Apoſtle adde
Sauiour Chriſt, that *his ſcepter is a ſcepter of right*
meaning (as I ſaid) that his gouernment is all in tru
righteouſnes. A good reaſon, and a great perſwaſio
that are of God, whie we ſhould let Chriſt alone w
ordering of his Church. His ſcepter is a ſcepter of
ouſnes; not onely a righteous ſcepter, that is, that w
uer he ordeineth, it is righteous: but the ſcepter of
ouſneſſe, that is, whatſoeuer is righteous, is ordei
him: and all ſpirituall ſcepters of al kings, which are
rected by him, they are crooked and broken, ſcepters
perſtition, & ſcepters of idolatrie, there is none of righ
nes but onely the ſcepter of Ieſu Chriſt. The ſcepter
wand which princes accuſtomed to beare in their le
as a ſigne of t heir gouernment, & by a metonymie it
eth here the gouernment it ſelfe. Now the ſcepter of
is, as his kingdõe, not a ſcepter of wood or mettall li

gs, for his kingdome is not of this world as theirs is; but
sceptre the Prophet Esay in plaine words describeth it.
shall smite the earth (saith he) *with the sceptre of his mouth,* Esay. 11.4.
with the breath of his lips shall he kill the vngodlie. In which
ords of the Prophet, we see both what is this sceptre, and
y it hath the name of righteousnesse: the sceptre is the
ord of his mouth, that is, the preaching of the Gospell;
decrees, nor decretalls, nor traditions of men, nor vn-
itten verities; by none of all these wee haue receiued the
rit of God, but onelie by hearing faith preached: it there-
e alone is the sceptre. Here tell me (dearelie beloued) I
ll aske no hard question, but a thing which your eyes
ue seene, and your hands haue handled: tell me what
ngdome is the Popes? or whence is it? Is it Christs?
en the preaching of the Gospell is the sceptre of it, and the
epter bearers are in euerie congregation the Pastors and
chers: by the Gospell preached, it bindeth and loseth; by
e Gospell preached, it ruleth ouer vs; by the Gospel prea-
ed, it teacheth faith, it ordaineth religion, it ministreth
craments: by the Gospell it begetteth vs, by the Gospell
nourisheth vs, and in the hope of the Gospell it laies vs
owne in peace. If it haue another sceptre than this, then
is another kingdome than that of Christ: if the sceptre be
e Canon Lawe, and the sceptre bearers their Cardinalls
d Clergie lords, their Chauncellers, and Commissaries,
d other men that wee knowe not: if they binde and lose
y Pardons and Bulls; if they teach a faith, folded vp as
ey terme it, in an idle fancie, that wee must beleeue as the
hurch doth beleeue, and the Church beleeueth as we doo
eleeue, when neither our Church nor we can tell what we
eleeue. If they teach vs to worship after the traditions
f men. If it feede vs vp in the hope of the Church of
ome; if it lay vs downe at last in an vnknown purgatorie,

whether this be the ſcepter, iudge you: and if it bee, I ... you in the word of trueth, the Apoſtle and Prophet ... witneſsing with me, this kingdome is a kingdome of ... neſſe: a kingdome of ſinne, and it ſhall returne to the ... of his firſt beginning. The kingdome of Chriſt ſhall be ... knowne by the ſcepter of the onelie Goſpell preached ... practiſed in it.

Now, why is this called the ſcepter of righteouſnes ... cauſe (ſaith the Prophet) it killeth the vngodlie, the ... expoſition the Apoſtle immediatlie addeth. *Thou hast ... righteouſneſſe, and hated iniquitie*: therefore it is called a ſ... ter of righteouſneſſe, becauſe it maketh the faithfull ... teous, and deſtroyeth the ſinners from the face of the ...

1.Pet.1 23. In this ſenſe Saint Peter calleth it *the ſeede of regeneration* ... cauſe by it wee bee begotten anewe into the image of G... which is in righteouſneſſe. So that here wee knowe w... ther we be of the kingdome of Chriſt, euen by the ſce... by which we be ruled. If the knowledge of the Goſpel ... Chriſt haue reformed vs into a newe image, to be holi... our Sauiour Chriſt is holie, that by his ſpirit the world ... crucified vnto vs, and wee vnto the world, then haue w... our enfranchiſment in this kingdome: if not, though w... dwell in the middeſt of the ſanctuarie, yet were wee ſtra... gers from the lawe that came out of mount Sion.

And though wee were baptiſed with all the water in ... ſea, or as the Prophet ſaith, though we waſh our ſelues w... Nitre and take much ſope, yet our iniquities are marked ... fore the Lord, except we feele the forgiueneſſe of our ſi... in the righteouſneſſe and holineſſe of this kingdome ... Chriſt. And what madnes can be like vnto it, to flatter ... ſelfe as if I had my portion among the elect of God, and ... dwell in tabernacles of the children of the diuell, that ... meane, and yet walke in all the ſinnes of a corrup...

man? Are not Gods children his Saints? bee they not brought vnto him with the scepter of righteousnes? dooth he not keepe them with the seale of his holie spirit? If I see no good workes in my hands, if I knowe neuer that the preaching of the Gospell killed concupiscence in me, and made me hunger and thirst after righteousnesse, if I feele not the spirit of GOD, to sanctifie more and more my heart and all mine affections, how can I say I am the childe of GOD? No, no, talke while thou wilt, vse thy libertie, say thou art a Protestant, renounce the Pope: except thou loue righteousnesse euen as thou loueſt thy soule, and reioycest in well dooing as in thy life, thou hast been but an idle hearer of the word of truth. Godlinesse is not made of words, as a wood is made of trees, but it is an earnest loue, proceeding from a pure heart, and a good conscience, and an vnfained faith, in which wee may glorifie God, and doo good to his people. Paule was godlie, when he gloried in nothing but in the Crosse of Iesu Christ, by which the world was Gal. 6. 14.
crucified vnto him, and he vnto the world. They are godlesse hypocrites, which in word confesse they knowe God, Tit. 1. 16.
but in deedes denie him. They are Christs, which haue cru- Gal. 5. 24.
cified the flesh with the affections and concupiscence of it, Ioh. 8. 44.
they are of their father the diuell, that in wickednesse doo the desires of the diuell. Let vs then learne (dearely beloued) in good time to be wise: when we were in ignorance, then we walked in the workes of darknesse, now wee haue vnderstanding, let vs walke as the children of the light, and if wee take the Gospell into our mouth, let vs knowe it is a scepter of righteousnesse to reforme our life: and whosoeuer he be that hath chosen this portion, peace be vpon him Gal. 6. 15.
and vpon the Israel of God: and he that withdraweth himselfe from this purpose, euen as the Apostle after saith: *Let* Heb. 10. 38.
our soules haue no pleasure in him.

And here let vs also marke how the Apostle setteth this righteousnesse of Christ. *Thou hast* (saith he) *loued righteousnesse, and hated iniquitie.* This is generall in all things which we doo vnto God, to loue the obedience with all our heart and soule, and to detest and hate all the transgressions and sinne. So the Prophet Dauid saith: *I hate vaine inuentions, but thy law I loue:* and againe, *thy law I loue, but I hate falshood and abhorre it.* Euen so must we hate iniquitie and loue righteousnesse, and abhorre falshood if wee loue the trueth: and this is that eternall lawe which GOD spake from the beginning. I will, saith he, set enmitie betweene thee and the woman, and betweene thy seede and her seede.

Psalm. 119. 113. & 163

But O Lord, what a rebellious people are wee? whom God hath commaunded all concord, and bound vs together in all bands of vnitie, *one bodie, one spirit, one hope of our calling, one Lord, one faith, one Baptisme, one God the father of all.* Yet all these bonds wee breake in sunder; and angry, tred, reprochfull words, quarrels, wounds, murders, and cursed thing, wee reach our hands vnto, to make warre one with another, and disanull the agreement which God hath made.

On the other side, touching the workes of darkenesse wee will walke in them, and though GOD hath separated them from vs, as heauen from hell, or Christ from Belliall, and hath made the hatred of them perpetuall to vs and our posteritie; yet wee thinke, as the Prophet saith, to make *a league with death*, and to bee at agreement with hell, and will followe our fleshlie concupiscence, as though there were no Lord to controll vs, and wee will not hate sinne at all.

A corrupt nature, to loue that which wee are bidden and hate that which wee are bid loue, but a more corrupt affec-

ffection, if we giue peace to these desires, and are well plea-
ed to loue them still.

It followeth in the end of this seuenth verse, *thy God hath anointed thee with the oyle of gladnesse aboue thy fellowes.* In his wee may learne another notable cause, why we should cknowledge Christ our onelie King and law-giuer: be-ause he is thus annointed, that is, in him dwelleth all fulnes f grace, and the treasures of all wisedome and knowledge re hid in him; so that leaue him, leaue his lawes, leaue his ceptor; we leaue instruction, wee leaue righteousnesse, wee eaue eternall life.

And here note that the oyle of gladnesse, is the gifts of the pirit of God: gladnesse to our selues, because it filleth vs with ioye in the Lord: and gladnesse to other, because it powreth grace into our lips, to comfort the weake hearted, nd to make vs a sweete sauour of life vnto life, to all that earken vnto vs. The heart of earth that is drie and barren, nd beareth no ioyfull fruit of the Lord God, this oyle of gladnesse hath not yet softned it, to make it a fertill soyle for he seede of the word of God. And the careless man, of a dull spirit, that is not touched with his brothers sinning, but letteth him alone in his vncleannesse, to sinke or swim, o stand or fall, to liue or die.

And all that vse companie onelie for worldlie pleasure, without regard, of swearing, lying, backbiting, idle talke, wantonnes or whatsoener; what gladnesse receiue other by their admonitions, and exhortations, or how can they say this sweete oyle is in their hearts? Let no man deceiue himselfe, GOD is not mocked: he that is of Christ hath a care to bring other vnto Christ, hee hateth the iniquitie of all men, and giueth comfort to manie with the oyle of gladnesse, of which he hath receiued: and thus farre of these verses.

Now

Nowe let vs pray to GOD our heauenlie Father
wee may bee taught of his Spirite, that like as hee in h
speakeable wisedome and mercie, hath giuen vnto
owne Sonne to bee a Sauiour, to establish vnto him
petuall Kingdome, that our libertie might bee def
with his strong hand, and to make vs partakers of all h
nefites, by ruling vs with his Scepter of righteou
that is, filling vs with a holie knowledge of his Gospel
loue righteousnesse, to hate iniquitie: and by giuing
his fulnesse, that we should receiue grace for grace, and
a happie measure of the oyle of gladnesse, with which
was annoynted. So according to these his great merci
wards vs, let vs pray; and the Lord graunt vs, that we
finde fauour in his sight, to imbrace his Sonne alone,
lowe his wayes, to loue his truth, to set out his honour
to finish our wearie Pilgrimage in his seruice, to the p
of our brethren, and strengthening of our faith, thro
Iesus Christ our onely Sauiour, to whome, with th
ther, &c.

The fift Lecture, vpon the 10. 11. and 12. verſes.

10 *And thou, Lord, in the beginning haſt eſtabliſhed the earth, and the heauens are the workes of thine hands.*

11 *They ſhall periſh, but thou doeſt remaine: and they all ſhall waxe old as doth a garment.*

12 *And as a veſture ſhalt thou fold them vp, and they ſhall be chaunged: but thou art the ſame, and thy yeares ſhall not faile.*

THe Apoſtle goeth forward as before, and heere addeth the fourth compariſon, in exalting Chriſt aboue Angels. And he maketh this compariſon according to the title before giuen him, that by him the world was made, and it is this. The ſonne of GOD, our Meſsias, of whom wee ſpeake, he made the world, and ruleth it as he will, and will aboliſh it in the time appoynted, himſelfe being vnchangeable in all his waies; which is a glorie farre aboue all that the Scripture attributeth vnto Angels. Touching this Scripture here alledged, how it may bee applied to Chriſt: it is certeine, that the Pſalme according as the title is, was a praier of the afflicted Church, moſt like, when it was in the captiuitie of Babylon, both becauſe of the great complaint of the ſingular miſerie which they ſuffered, and becauſe they in their praier alledge the appoynted time of deliuerance to be come vpon them, which was onelie of the captiuitie of Babylon: to which, GOD had appoynted by his Prophet Ieremie, 70. yeares. Now, that captiuitie being a figure of our captiuitie vnder Satan; the Prophets foretelling that deliuerie, ſawe Ier. 29. 12.

alſo

alſo in ſpirite the deliuerie which we ſhould all haue
Chriſt. And accordingly, the ſpirite ſo ſpake in the
phetes, that ſomething was ſo proper to Chriſt figured
muſt needes bee referred to him, and not applied to a
gure. And this is generall in all the expreſſe figures
Sauiour Chriſt, whoſoeuer were the men, or what
were the bleſsings that God brought vppon his people
cauſe in Ieſu Chriſt all his promiſes had their truth
compliſhment: therefore he is ſome way ſo deſcribed
the people muſt needs be lead, to acknowledge ſtil the
nant, which they had in him. So in this captiuitie of
lon, the Prophet Ieremie foretelleth their deliuerie
Ier.30.9. Ier.23.6. Ezec37.24 *That they ſhall returne to ſerue GOD, and Dauid their*
Dauid being before dead. And againe, *He would raiſe*
Dauid a righteous branch, whome they ſhould call, the
righteouſneſſe: which muſt needes be meant of the
whom they looked for to be the ſonne of Dauid. And
preſſie he noteth their returne into the fauour of God
the ſame words, with which God maketh with vs his
Teſtament in Ieſu Chriſt, that God will be our God,
ſhall be his people; He will forgiue their ſinnes and
ties; They ſhall be all taught of God. Euen ſo heere
Pſalme the Prophet foretelling their returne from Bab
foreſeeth the redemption that is in Chriſt, and breaketh
in complaint of his ſhort life, becauſe he ſhould not
ſee the day: and to comfort himſelfe againe, ſpeaketh
ſpirite, what ioy and gladnes he ſaw in Chriſt, and how
rious a God he is, and ſo vttereth the words here alle
And thou in the beginning O Lord, didſt lay the foundat
the earth, and the workes of thy handes are the heauens, &c.
here theſe words, He laid the foundations of the earth,
the heauens are the work of his hands, are ſpoken accor
to our infirmitie, which know no buildings but by

ns, nor can make anie great workes without our hands: erwiſe it is certeine, the earth hath no foundations, nor handes could make the heauens; but all was made, and ſtaineth by the power of God. Thus we haue heard, what ument the Apoſtle here vſeth, and how this text is appli- vnto Chriſt.

Nowe, touching the wordes, where the Prophet ſaith: *nd thou Lord*: the Apoſtle is a good expoſitor, that this is oken to the Sonne of God, to whom he attributeth the o- inall cauſe of making the world. A place moſt worthie bee diligently marked: for it giueth clearelie vnto Chriſt e fulneſſe of the Godhead, according to the article of our reede, *I beleeue in God the father almightie maker of heauen d earth*. And all Arrians, old and new, which ſo long haue aſphemed the Sonne of God, and made him but a ſeruant, the creation of the world, becauſe manie times the ſcrip- re ſaith; by him God made the world. If they heare this oken to that Sonne, *And thou Lord in the beginning didſt lay e foundations of the earth*: they will ceaſe to blaſpheme, and onfeſſe hee is God to bee bleſſed for euer. And where it is id, that GOD the Father by him made the world: that raſe of ſpeach diminiſheth not his glorie, but rather teſti- eth it more clearely. For we haue ſaid before, that Chriſt the ſhining brightneſſe of the glorie of his father: that is, e perſon in the Deitie, by whom onely the eternall wiſe- ome of God could make his maieſtie ſhine vpon anie crea- re: neither was it euer poſsible, that anie creature ſhould ewe foorth the goodneſſe of God, but onely by the perſon f the ſonne. And therefore when the name of God, or cre- ion of the world, is giuen vnto the Sonne, as heere we ſee. We doo humblie confeſſe and adore the vnitie of the God- ead that is reallie in him; when it is attributed to the Fa- her, as hee that by his Sonne hath made all theſe thinges,

we

wee acknowledge the properties of the persons, th
dwelling in light which none can approach vnto,
taine and headspring of immortall glorie. And the
the shining brightnesse of that glorie, by whom it i
knowne of men and Angels: so, when we say, wee
in God the father almightie, who made the world, w
knowledge the goodnesse and mercie, by which the
was made originallie to dwell in the person of the
when wee say, the world was made by the sonne, w
knowledge the wisedome of God, by which the thin
wrought, and the glorie of it imparted vnto vs, to bee
Eſa 40.13. person of the sonne: as likewise, whereseoeuer the
Pſal.33.6. Ghost is mentioned in this work, we acknowledge th
tue and power giuen to all creatures, both for their
nuance, and for the efficacie, to be of the person of the
Ghost: and where the creation is attributed to all,
Sonne, and holie Ghost, wee confesse the vnitie of the
head, in the distinction of persons, which now wee
faith, and wherein we reioyce in hope, which shall ne
confounded, but shall be made perfect, when this mo
shall put on immortalitie, and we shall see God as he is.

Where it is said further: *God laid the foundation*
earth, and the heauens are the worke of his hands. We must
sider, the creation of the world is thus attributed to Go
onlie because all things were made by him; but becau
hath so made them, that they carrie a marke impri
them of the power and Godhead of the Creator. Th
meaneth, when he saith: the Heauens are the workes
Pſal.19.1. hands. Euen as the Prophet saith: *The heauens declare th*
rie of God, and the firmament sheweth his handie worke. Da
to day vttereth speach, and night vnto night openeth know
And here we must learne, according as the workes of
are thus before vs, so to behold them and take the pl

them, that we giue glorie to God in all that he hath done. When I see the heauens, I must see his greatnesse, who is able to set such a couering ouer the earth. When I behold the earth, I must behold his prouidence, who hath ordained such a place of nourishment for all creatures. When I looke vpon the vnchaungeable course, in which all things are established; I must looke vpon his constant wisedome and goodnesse, who in a stedfast purpose hath extended his mercies ouer all his workes. In the least of all the creatures of God, when I see wisedome, power, glorie, more than all the world can reach their hands vnto; let me humble my selfe vnder his high Maiestie, before whom no King, no Prince, no power of the world hath anie accompt: but all nations before him are as nothing, and they are accompted vnto him lesse than nothing, and lighter than vanitie it selfe.

We must acknowledge the glorie of God in his workes.

Esai. 40. 17.

Thus GOD hath shewed himselfe in his creatures; and then as S. Paule saith; his inuisible things he hath made manifest in them, both his eternall power and his Godhead, that they might be without excuse, all that will not honour him. Let vs therefore (dearelie beloued) forget now the times of ignorance, and at last be wise hearted, to reade the bookes which God hath written in great letters, and laid open before vs in all his workes: let vs see his glorie. Thus said the Prophet Esay before vs, as in the 40. chapter of his prophesie we reade: *Who hath measured the waters with his fist, and compassed heauen with his spanne: who is he hath comprehended the dust of the earth in a measure, and weighed the mountaines in a weight, and the hilles in a ballance?* Nothing in the world, no not the verie dust of the earth, could come in the prophets eyes, but he could see in it a great worke of the Lord. S. Paule saith: God left not himselfe without witnesse among men, euen when the times were most blind. For as much

Act. 14.

much as he gaue vnto them from heauen raine, and fr
times: for who is he that maketh the raine to fall, a
Sunne to haue his course of shining? Who hideth th
sures of the snowe, and bringeth foorth the hoare fr
Who couereth the Heauen with clowdes, and brin
foorth the windes out of their places? Who maket
sea to roare with the great noyse of the waues, and ma
it calme againe as if it had not been mooued? What
ces, what hostes of men, though all the world would
their strength together, can do the least of these things
if all nations should band themselues together, they c
hurt sea, land, ayre, clowdes, elements, day, night, sum
winter, nor any thing that GOD hath established for
but in euerie one of these is the strength which cannot
resisted. The ayre can infect all flesh; the earth swallo
vp; the Sunne burne it with heate; the frost kill it
cold; the thunder and lightning, doo make afraid all th
rants among men. Nay, wee may learne in the plag
Aegypt, how the most vile things can make ashamed
children of pride. And why then doo we not learne
that we see, to confesse the greatnesse of the Lord? W
dooth not the strength of his workes, make vs co
his power; and all the delight that wee haue in them,
doth it not make vs acknowledge all his goodnesse t
children of men? The Prophet Dauid saith: when I be
the Heauens which are the workes of thy handes
Moone and the Starres, which thou hast ordeined: wh
man, say I, that thou art mindfull of him; or the Son
man, that thou so regardest him? Our Sauiour Christ
when we see how God feedeth the Sparrowes, and clo
the Lillies; we are faithlesse people, except we see his p
dence ouer vs, to feede vs, and to clothe vs in all our ne
ties. And sure the trueth is, except I see with such ey

creatures of God, I am become a creature degenerate from
the image, in which I was firſt fourmed. If I ſee nothing
in the heauens, but that they are light, and aboue my reach;
the horſe and mule ſee this as well as I. If I ſee nothing
in the earth, but a place to walke in, or to take my reſt vpon
it: the beaſts and foules ſee this as well as I. If I ſee nothing
in my gorgeous apparell, but pride of a goodlie colour; the
Peacocke ſeeth that in her feathers. And if in all my meate
and drinke, I knowe nothing but the pleaſure and ſweetnes
of the taſte; the hogge and ſwine haue heere as great a por-
tion as we. To be ſhort, if hearing, ſeeing, ſmelling, taſting,
feeling, be all the delight we can finde in the works of God;
wee haue giuen our preeminence to the dumbe creatures,
which haue theſe ſenſes more exquiſite then wee; and wee
haue turned the hearts of men into the hearts of beaſtes;
who with wiſedome, prudence, vnderſtanding, knowledge,
reaſon, can doo nothing. And the words of the Prophet are
fulfilled in vs: Man, when he was in honour had no vnder-
ſtanding, he was compared to the bruit beaſts, and was made
like vnto them. I ſpeake this with the moe words, and the
more earneſtlie, that you might ſee and deteſt the ſhame of
ſome, who doo not onelie, not ſee in the creatures of GOD
the glorie of GOD, to feare before him, and to giue him
honour; but quite contrarie in all his creatures, they pro-
phane his name, which eate till they ſurfet, and drinke till
they be drunken; who put on pride with all their apparell,
and make their lands & houſes priuiledged places for much
iniquitie, which fill their mouthes with curſed ſwearing,
men in the ſight of the Sunne, and commit their whore-
domes, and feare not at the darkneſſe of the night. Flee
(deareſt beloued) farre from ſuch; hate them (as the Pro-
phet ſaith) with perfect hatred, & all their aſſemblies. The
earth that mourneth vnder the burden of them, one day will

ſpue them out, and the creatures which they hold in
ſerable bondage of ſinne, one day God wil heare the
& they ſhall giue a ſpeedie witneſſe againſt their op
And thus much of the creatures of God, which here
to be made by the ſonne of God, and to be the work
hands. Another thing here we haue to conſider, that
poſtle teacheth the excellencie of Chriſt in reſpect
continuance, before whom, the heauen and earth
moment for ſo in this compariſon he ſpeaketh of the
as a thing of nothing, *they ſhall periſh, they ſhall wax*
garment, they ſhall be folded vp as a veſture: making all th
tinuance of the heauen to bee vanitie, and of none acc
for although it may ſeeme he might haue made his
riſon with things of a more expreſſe ſhewe of vanitie
garment, as to haue compared them with ſmoake, w
ſhadowe of ſmoake, with the dreame of a ſhadow,
like; yet in comparing the time of the heauens, which
manie ages, with a garment which is ſcarce a yeare,
cleere a teſtimonie, all is nothing, as if all were not a
of an houre. Beſides this, the cauſe of this compariſon
a garment, was the ſimilitude in which GOD hath
heauens, who hath ſpred them like a curtein, and made
as a couering to all his creatures: it was not to ma
compariſon leſſe, in ſhewe of their vanitie. Then hen
be wiſe hearted as the Prophet was, as oft as our hope
fore our eyes, to ſee our Sauiour Chriſt liuing for ev
vs not onelie confeſſe that our owne age is nothing
ſpect of him, but let vs boldlie continue euen the co
ance of the heauens, & accompt all things nothing tha
an end: for let the daies bee neuer ſo manie, which yo
call into accompt, and multiplie yeares into the longe
tinuance which your thoughts can comprehend, tha
ſand thouſands be before you, and ten thouſand tho

in your minde, with one word you shall confute them and with the breath of your mouth you may blow them way: and as the Prophet saith, make them all as a garment at is rent and worne: for reckon vp all thy thousands that ou canst, and put this word, *Past*, vnto them, and where they now become? a thousand thousand thousand yeres st, what are they?

And if time be such a tyrant, to breake the delight of the ng age of the verie heauens, that the wise heart of a man oth say, euen they are vanitie, and waxe old as doth a gar- ent; what foolishnes hath wrapped vp all our vnderstan- ng? and what blindnes is in our hearts, that we see not our wne life what it is? Not one of an hundred that hath three core and tenne yeares, and of those a great part are sleapt ut, so that wee feele them not, and a great part consumed ith sorrowe, either in losse of credite, or feare of punish- ent, or paine of sickneesse, or griefe of our labour, or pen- uenes of our wants, or anguish of our desires; or at least, uen with a weatines of time it selfe; so that of three score nd tenne yeares, let him speake that can glorie most, and he hall finde that in them all, he hath scarce tenne full yeares f pleasure: and this verie pleasure, euen then when it is reatest, what is it? surelie such as if he looke downe into is owne thoughts, he should say in the mids of it, his heart s heauie. And shall yet this life, so short, so troublesome, so without pleasure, so fast hold vs bound with blind desire, hat wee neither long for, nor looke after Iesu Christ, who iueth euer, and hath cast foorth of his presence all sinne, and orrowe, and death it selfe?

Could the Prophet so shewe him in immortalitie, and all is elect with him in the glorie of his father, that he bewai- ed the vanitie of his owne life, yea though it should haue asted as long as the heauens, & while the Sunne & Moone

endureth, though he should haue abiden King of Israel all this vnto him as a shadowe or an idle dreame, in comparison of Christ who is for euer, and whose yeares shall vet faile? And shall wee thinke wee haue the spirit of God or any portion in Iesu Christ, who in his euerlasting consonance, cannot find such pleasure as in our vizare of a vaine life, that sodainlie appeareth, and is no more? who in the glorie of his presence, and maiestie of his father, can finde such delight, as in carding, dicing, dauncing, and such like works of reproach and shame, and horrible confusion.

Nay, I will tell you (dearelie beloued) and I will tell you true; your owne eyes and eares shall beare witnesse with me that I lye not.

These men that thus serue in the vile bondage of their pastimes, they carrie with them the badge and cognisance of another master than of the liuing God: for tell me, from morning to night are not their mouthes full of adultery, of wrath, of hatred, and swearing without shame, in which GOD is dishonored, and the crosse of his sonne Christ made despised?

Then doubt not what these men doo, nor what maister they serue, but pray that GOD may haue mercie vpon them, as vpon vs this day, who loue not their delights, that they may repent, and withdrawe themselues from the snare of the diuell, in which they bee holden, according to his will, and begin while yet it is good time, to despise this life and regarde the life of Christ, in comparison of which they maie saie with the Prophet: *The Heauens shall perish and consume as a garment, but thy yeares, O Lord, shall haue no end.*

One other thing followeth in the prophet, which the Apostle reciteth not, but for our times it hath a verie good instruction: the Prophet thus concludeth, *The childrē of*

seru

vnants shall continue, & their seed shall stand fast in thy sight: be-
cause Christ had ioyned his Church to himself, he the head
& they the bodie, by him who endured longer than the hea-
thens, the Prophet knewe his people could neuer perish; and
in this thought, if the Prophet had comfort against the ty-
annie of the kingdome of Babylon, what comfort may we
haue now against the enemies of the Church of Christ?

They think they be manie, & strong, & rich, and wise, &
they will preuaile; their pope shall vp againe, they will haue
masse, they wil exalt the church of Rome, they wil become
slaues to a vile person as they were before, they will doo I
cannot tell what: alas poore soules, how fast they holde a lie
in their right hand? the shame that they seeke for they shall
neuer finde. For what are they? or what is their strength?
how much are they better than grasse, or than the flower in
the field? What is their life more than a vapour, or than a
smoake that vanisheth away? Yet they boast themselues a-
gainst the Church of Christ, which is knit vnto the Sonne
of God, liueth in his life, & standeth in his strength, whose
right hand hath made all things, and whose yeres endure for
euermore. While we trust in this, our hope is sure, and all
our enemies shall be ashamed. And let vs pray, that it would
please God our heauenly father of his great goodnesse, to
haue mercie vppon vs, that by his Spirite the eies of our
minds may be lightened, to see what great saluation he hath
giuen vnto vs in Iesu Christ, who is his onely Sonne, heire
of all things, creator of the world, who ruleth and gouern-
eth all things, and shall shewe vs his glorie in immortalitie,
when all these creatures shall haue their change.

And the Lord graunt, that in these dayes of our vani-
tie, while yet wee are walking to the daye of rest, wee
maye in the meane season, see his grace and glorie in al his
creatures, in which wo haue our pleasure, that wee maye

enioye them to his praiſe, and with wiſe hearts m
his times who ſhall endure for euer, when all thes
are paſt, we may mourne in ſpirite, to ſee the time ap
when wee with him ſhall both ſee and inherite his
talitie, through his ſonne Ieſu Chriſt, who hath pu
it for vs, and with his mightie power, will keepe vs i
tie vnto it, againſt that day. To whom with the fath
the holie Ghoſt, our onlie comforter, be all honour an
rie, now and euer. Amen.

The ſixt Lecture, vpon the 13. and 14. verſes.

13 *Vnto which of the Angels, ſaid he at anie time? Sit*
right hand, till I make thine enemies thy foot ſtoole.

14 *Are they not all miniſtring ſpirits, ſent forth to*
for their ſakes which ſhall be heires of ſaluation.

NOw the Apoſtle maketh the fift co
riſon betweene the Angels, and ou
uiour Chriſt; in which it is plaine,
exalted aboue all Angels. And this
pariſon is, out of the ſaying of the
phet: *Sit on my right hand vntill I*
thine enemies thy foot ſtoule. A ſingular honour aboue al
euer Angell had: for it ſignifieth, that God hath take
into the fellowſhip of glorie, and giuen him all powe
heauen and in earth.

Touching this Pſalme, as it is moſt true; ſo it is co
ſed of al, that it is a prophecie of our ſauiour Chriſt, how
ſhould be King of his Church, and vtterlie ſubuert all h
nemies, and bee our Prieſt after the order of Melchiſed
who ſhould bring an ende to the Prieſthood of Leui
accor

cording to this meaning of the Prophet, so the Apostle leadgeth this sentence, for proofe of this excellencie of the one of God aboue all Angels.

And with this testimonie, our Sauiour Christ him selfe confuteth the Pharisies, when they denied his diuinitie, reasoning of the force of this word, *Lord*: because the compassion then was with Dauid.

These words of the Apostle; *To which of the Angels said he at anie time, &c.* they shewe plainlie, what glorie it is to sit on the right hand of God. For when the Apostle saith, the like was neuer said to Angels: that is, such glorie was neuer giuen them. What can it else meane, but that Christ is confessed, to bee one God with his Father? Or, what can bee vnderstand to bee higher than all Angells, but GOD alone?

If the right hand of God could signifie his presence, the Angels are in his presence; and of them thousand thousands are before him: and as our Sauiour Christ saith, *They see the face of our heauenlie father*. If his right hand could signifie the fruition or sight of his glorie, the Angels are all blessed spirites, and see his glorie euen as it is. If his right hand did signifie anie inferiour power, though it were greater than al the world; such power haue also Angels, so that one of them haue smitten whole armies of men, and whole countreyes: and therfore bee they also called principalities and powers, because no strength in the world could resist them. But seeing *his right hand* noteth vnto vs, that honour which neuer Angel was receiued vnto, and aboue the Angels we knowe none but God alone; therefore the Scripture speaketh plainlie, in setting Christ *on the right hand of his father*, farre aboue Angels, that he is one God, and equall with his father.

Besides this, sith it is said; *Sit thou on my right hand, till I make thine enemies thy footstoole*: it is plaine, that this is the

right hand of God, the power of God giuen vnto C
which he shall ouercome all his enemies: and sith th
end of that glorie, that glorie is nothing but the po
which this is brought to passe, and when this shall
compliſhed, that all his enemies shall bee confounded,
this shall bee finiſhed: for him to sit on the right hand
father; not that Christ shall cease to bee equall with
ther, but that this kingdome of Christ our mediat
tweene God and vs, in which he keepeth vs; that shal
and he shall giue it vp vnto his father, and God shall be
vs, all in all.

And thus farre of all these honorable titles giue
Christ; in all which the Apostle prooueth him great
all Angels. The first is, that he is called the naturall so
God. The second, that the Angels haue commande
worship him.

The third, that he is a King of glorie, reigning fo
in truth and righteousnesse. The fourth, that he is
of the world, and endureth when the world shall perish
fiftlie, that he sitteth on the right hand of high maie
which are proper titles to the sonne of GOD, and g
than can be giuen to any Angell: and therefore Chri
exalted aboue them all.

Now in the 14. verse following, on the contrarie
Apostle setteth down, what is the proper glorie of A
that by plaine comparison, this dignitie of Christ
more appeare: & so of Angels, he addeth, that they be
nistring spirits, sent out for the safetie of those, whi
inherite saluation. Where he calleth them minist
rits, according to the testimonie of Dauid before all
He maketh his Angels spirits, and his ministers a flam
both which names, spirits and ministers, the one of n
the other of office, he bringeth thus into the proper de

hat they be ministring spirits. And because the ministerie f any creature may be in diuers things, therefore to take a- way this vncertaintie, wherein their ministerie should be, e addeth streight: that they are ministers for the safetie of Gods elect. So setting out a perfect definition of an Angell, llie comprehending all that wee can, or ought to knowe f those blessed spirits: for all their glorie is comprehended the nature of a spirit; and the praises, which continuallie ey sing vnto GOD, is comprehended in their ministerie: r they are named ministers, according to Gods ordinance d good pleasure, so that with continuall praise & thanksiuing, and reioycing in the Lord they doo their worke, after their example we make our praier, *Thy will be done in rth, as it is in heauen.*

Now vpon this definition of Angels, and the former timonies of the great glorie of the sonne of God, our Saiour Iesus Christ; by good comparison, the Apostles conusion is plaine and manifest; that seeing our Sauiour hrist is so exalted euen aboue the Angels, in all the honour f a King, a Priest, a Prophet, wee ought much more so to knowledge him aboue Moses, aboue Aaron, aboue all emple, Sanctuarie, mercie seate, and all ordinances of the w, that he might bee alone our onlie health and saluation: nd thus he finisheth this first Chapter, in which I said, he teeth out the person of Christ according to his Godhead odilie dwelling within him.

Now, touching the words that wee haue to note of this, here he saith: to which of the Angels said he at any time. then sufficientlie declared vnto you, as GOD gaue me race, when I expounded the fift verse. Likewise of Christs ting at the right hand of God, I spake more fullie, expoun- ing the third verse.

Where

Where it is here added; *till I make thine enemies ſtoole:* The Apoſtle Saint Paule ſpeaking of this vi-
1.Cor. 15. 23 Chriſt, ſaith; *He ſhall aboliſh all rule, and authoritie, er:* noting, as he ſaith in another place; that *we wr-*
Eph.6. *not againſt fleſh and bloud, but againſt principalities and p- gainſt worldly rulers of this darkneſſe, againſt ſpirituall neſſe in high places:* wherein we ſee, ot what force & our enemies are.

Cõtinuall enemies to the Church, and of great ſtrength.

And becauſe he ſaith; the laſt enimie ſhall be abo- which is death: we ſee, that there ſhall neuer want to the Church. Whereby we ſhould bee prouok- gard of our continuall daunger, to bee euer watchi- becauſe of our ſtraunge enemies, onelie to put our Chriſt.

And heere I beſeech you, let our hearts be in our waies, and of our naturall life let vs learne wiſedome; we be alſo vpbraided of our Sauiour Chriſt, that we
Luc.12.54. ſcerne the face of the earth and of the skie, but wee iudge of our ſelues what is right.

Tell me, which of vs hauing a long iourney, by theeues and wilde beaſts, or paſsing the rockie ſeas i- and violent ſtormes; though he eſcape a place or two no theefe is, nor anie beaſt hath moleſted him; yet a- place of daunger, his feare is ſtill renued. And tho- haue paſſed manie high ſurges, and deepe gulphes of yet at euerie waue he is ſtill afraid: not careleſſe, bec- hath paſſed farre; but ſtill carefull, becauſe there is m- hinde: and this wiſedome we vſe, becauſe we know may as well fall toward our iourneyes ende, and as w- drowned before the hauens mouth, as when we firſt our dangerous voyage. Euen ſo with the Church of in which this day we confeſſe our ſelues to haue on; from the firſt day of her peregrination in earth,

entrance into glorie, there is a perpetual hatred betweene
e serpent and her head, and betweene the seede of the ser-
nt and her children; in which strife euerie one of vs par-
ularlie haue our fight, so that from our mothers wombe,
l we lie downe in the graue, our life is a warfare vppon
rth. No age, no condition of life, no day, no light, but
ings his enemie with him, and the same enemie armed
ith sinne and death, aswell against the man of an hundred
ares olde, as against the childe that is new borne; and as-
ell wee may fall into condemnation through apostacie of
de and crooked age, as through concupiscence and pride
youth. And if at anie time wee become secure, like a
reless people, who haue our senses dulled with an idle
reame of peace, it is not because we be out of danger, but
cording to the parable in the Gospell, *The strong man hath*
ssessed all: and therefore all things seeme to be so safe and
re. Let vs therefore be wise, and shake off the weight of
is dull sluggishnesse, which presseth vs downe, that with
tentiue eares we may willingly heare his louing counsell,
hoone day will breake the strongest head of all our ene-
ies.

He biddeth vs watch and pray, because wee knowe not
e day, nor yet the hower: and so much the rather let vs do
because we stand not in danger of robbing, or drowning,
tearing with wilde beasts; which yet would make vs a-
aid, though death should ende our miserie: but we stand
danger of greater calamities, when death shal be abolished,
hether we shall be accursed in eternall fire, or whether we
all bee blessed of the Lord. And as the perill is great, so
wee haue heard the enemies are strong, and such as before
hom we are verie cowards: for bee we otherwise neuer
valiant to endure paine, to quarrell, to fight, to despise a-
ie daunger, as it is the manner of a great manie ruffians in
deed

deed, but men of good courage they would be cal-
me one of them in battell against these enemies: w-
striue against pride, against cõcupiscence, against id-
against all sinne; and thou shalt see no boye, no wo-
sicke man, so verie a coward; he hath not the heart
one blowe, but yeeldeth himselfe like a slaue, and
way as an oxe to the slaughter-house. Let vs therfor-
let vs pray: for in this daungerous battell, in whi-
strong men are verie cowards, what can wee doo?
vs denie our selues, and trust vnto him, that sitt-
right hand of his father, and hee shall make all our
our footstoole.

And this word we must not lightly passe ouer, s-
teth a certaine and great confusion vppon the en-
Christ. For though it be sometime honour to be n-
Esa. 66. 1. Lords footstoole, as where it is said, *Heauen is my th-*
the earth is my footstoole: and especially in the Lam-
of Ieremie, where he saith, *The Lord hath darkned th-*
Lamen. 2. 1 *ter of Sion, and throwne downe the beautie of Israel, and*
remembred his footstoole: yet in this place, where it is
of GODS enemies, it noteth their extreame
shame, euen as of those whom wee doo stampe v-
feete.

An example of this we haue in the Iewes; who-
was once so honourable? how doo the Prophets g-
the house of Iudah? Yet since they haue taken vp
mitie against Christ, and set themselues against his C-
& people, they haue had experience of the Lords righ-
and their name is a name of shame and igmominie
the world.

Another example we haue of Rome; what citie h-
such honour? and what name was of more renow-
since it hath been the seate of Antichrist, enemie to

God, and to his Gospel: as she hath filled her selfe with al
hominations, so God hath troden her vnder feete, and (as
e Prophet saith) she hath left her name as a curse vnto the
osen of the Lord: that I assure you, in my eares, and in Esa. 65. 15.
eares, I am sure, of manie thousands moe, the Citie of
me is a citie of contempt, of ignorance, of sinne, like a
d stocke, whose sweete blossomes, and pleasant fruite is
ithered & worne away, *and her root* (as the Prophet saith)
ottenes, *and her bud as the dust*: and such shall be the ende Psal. 5. 14.
all enemies of the sonne of God.

Nowe followeth in the last verse, this definition of An-
ls, whereof we spake before. In which we learne, and so
nfes, that they are ministring spirites, sent out for our safe- *What an-*
and defence: so that heereafter, who so euer will dispute *gels are.*
ith vs about Angels, with one word we will answere him
d cut off all curiositie; This we knowe, and we knowe it
ely, and whosoeuer knoweth more, he knoweth nothing
the vanitie of his owne minde.

Angels are spirites, which serue the Lord, for his Chur-
es safetie. If yet we will be vaine still, and thinke; yea, but
hat are Archangels, principalities, powers, rules, thrones,
minions? what are Cherubim and Seraphim? All these,
owsoeuer they bee called in diuers respects diuersly, they
e al Angels in condition and nature, as they are here so de-
ned. For if anie Archangell, throne, or dominion, or anie
her name that is named, were anie way greater than an
ngell, all this disputation of the Apostle were nothing
oorth: for howe coulde it prooue the excellencie of
hrist aboue all creatures, because hee is greater than An-
lls; if Cherubim, or Seraphim, or anie Archangell, were
so greater than an Angell. And therefore that the reason
the Apostle may bee (as it is) strong and vnanswerable,
ee must confesse, all blessed spirites whatsoeuer they bee,

they

they be all this, and this is their glorie, that they be
nisters, for the safetie of his children.

This doctrine the Prophet Dauid teacheth
Psal.34.8. plainly in the 34 Psalm: *The Angel of the Lord pitch*
about them that feare him, and deliuereth them. And
the 91. Psalme, *Hee shall giue his Angells charge*
keepe thee in al thy waies: they shall beare thee in their
Psal.91.11. *thou hurt not thy foote against a stone.* And according
Gods word, and his promise: so we haue manie e
howe hee hath at all times iustified his faith in the
mance of it, that wee might not stagger in this do
Angels. The Patriarchs, the people of Israel, the P
the Apostles, and Saints of the newe Testament, our
Christ himselfe: we haue seene how the Angels h
with them in daungerous times, and ministred the
God vnto them.

Now, touching the manner how the Angels of G
cute this ministerie, euen as it is not harde vnto the
the battels of men, to saue with manie or with few:
sendeth out his Angels, moe or lesse, euen as he will,
Gen.32.2. might be knowen the power is the Lordes. When
feared before his brother Esau, God sendeth to him
of Angels to comfort him. When Eliseus was besi
the great hoast of the King of Syria, and his seruan
2.Reg.6.17 now exceedingly afraid, Elizeus praied to haue his
pened, that he might see the helpe of God which wa
sent with them; and hee sawe immediately the Mo
full of horses and chariots round about Eliseus, which
Gods Angells sent for the Prophets safegard. Wh
Matt.4.11. Sauiour Christ is in distresse and anguish, God sendeth
nie Angels which doo minister vnto him. And so he
fieth of the vsuall worke of God common to all his
and applieth it particularlie vnto him selfe, in repr

ter, who would needes draw his sword to maintaine his
use. *Thinkest thou* (saith he) *that I cannot now pray vnto my*
ther and he will giue me moe than twelue legions of Angels?
nd as thus GOD sendeth out a great multitude for the sa-
tie of one; so contrarie wise sometime he appoynteth but
e for the safetie of manie: so God sent an Angell to deli-
r Israel out of Aegypt, and to guide them through the ter- Exo. 23. 20.
ble wildernesse: and euer after in all their troubles, when Num. 20. 16.
ey called vpon him, *the Angel of his presence* (as the Pro- Esa. 63. 9.
et Esay saith) *was their deliuerer*: and when they should Exod. 33. 2.
ter the land of promise, God sent an Angell to driue out
e Canaanites before them. When the armie of the King
Assur came and besieged Ierusalem, God sent an Angell, 2 Reg. 19. 35.
ho deliuered the citie, and in one night slewe 185000. of 1. Cro. 21. 16.
e Assyrians. When Dauid numbered the people and pro-
red the wrath of God, God sent an Angell into Ieruса-
m, who slewe with the pestilence 70000 of the people. So
e haue manie examples, where, vpon occasion, to one man
OD sendeth one Angell; euen as it is said of one that he Luk. 22. 43
me to comfort our Sauiour Christ in the garden. To Lot
od sent two Angels: so to the women that came to the
aue of our Sauiour Christ two Angels appeared, & tolde
em he was risen againe. When the Apostles looked af- Luk. 24. 5.
r our Sauiour Christ at his ascension into heauen, two Acts. 1. 10.
ngels appeared vnto them, to teach them what they had
do. When God would destroy Sodome and Gomorrha, Gen. 18.
e sent three Angels to Abraham to tell him of it. In the vi-
on that Ezechiel had of the destruction of the citie, God Ezech. 9. 2.
ndeth out sixe Angels to execute that iudgement And
hy is all this diuersitie? to the end (no doubt) wee should
ot bee curious, but rest in the doctrine which the Lord
ught vs, that the Angels are his ministers, for their safetie
ho shall inherit his kingdome.

Against this doctrine, as manie haue offended, so all, there is none which haue sonken downe so deep lie, as the Papists haue done. First they haue made countrie a peculiar and proper Angell; a thing al strange from the word of God, and a meere imagi their owne head. And the reason, wherewith some proove it, is nothing worth, though I graunt some men doo not vtterlie reiect it: for they say there is Dan. 10. 13 in Daniel, the Prince of Persia, the Prince of Grec ning the Angels, particular gouernours of those co Indeede the Aramites might so haue vnderstood it, did thinke there were some Gods of the mountaines some of the vallies: but Christian men that reade phets, should knowe that in the next Chapter, Dani selfe expoundeth, that those Princes were the kings countries. And indeede this is not the opinion of th phets or of the Prophets children; but it came first fr old idolatrous Gentiles, who from the beginning Var. lib. 1. de ling. lat. fancie, and made Noe himselfe whom they called V nus, to be the Angell, or countrie GOD of Hetru from that day to euerie nation, they made euerie euen as they would.

Againe, they teach that particular men haue their culat Angels; one good, another bad: and some good dare not vtterlie condemne this opinion; but sure to is an heresie not much vnlike the Maniches, who that euerie man was violentlie drawne to doo good o by a good spirit or euill, which equallie of themselu rule in man. For what a vanitie is it, when I know Gods commandement is to all his Angels to haue ch uer me, for me to seeke whether anie one haue a pa charge? or what comfort can I haue in it, except I Gods commandements are some of light accompt, so

nest? or except I thinke it is with Angels as it is with
en, that which is cared for of all, is cared for of none? Be-
es this, it is a thing not agreeing to the similitude of God
d of his Saints: for Gods loue is one ouer all without re-
ct of persons, and our duetie is to all our flesh, of what
tion or countrie so euer it bee. A difference (I graunt)
ere is, of Magistrates, Parents, Masters, Kinsfolke, &c.
hich maketh our fault more or lesse; but this onlie is ac-
rding to the age of men, a thing not incident vnto An-
ls. But they haue also reasons to prooue this is true: & first
ey alledge that that Christ saith of his little ones, their
ngels see alwaies the face of my father which is in hea-
n; therefore euerie one hath his Angell. I maruell wise
en can like of this reason; for seeing they argue vpon this,
cause they are called their Angels, and are so named, be-
use of the ministerie which they haue for their safetie,
ay not these words as well stand, though the Angels bee
poynted all ouer all, as if they had charge euerie one ouer
e? Nay, doth not the Scripture thus expound it, when it
ith of euery one of those little ones, when they turne from
eir sinnes, that all the Angels reioyce at it? But another
ason they haue, where the disciples being astonished at
e newes of Peters comming, as they are amazed they say,
is not he, it is his Angell. Sure this must needes bee a slen-
er trueth, that hath no better proofe than the disciples
ordes, when they are amazed and knowe not what they
y: so wee might prooue that Saints might dwell in taber-
acles, because Peter said, Lord let vs make tabernacles, one
or Moses, another for Elias. So we might thinke that dead
en walke, because the disciples astonished at the sight
f men, thought sometime that they were Ghosts. If it be
id, yet they spake after the common opinion of men: be
so; so was it the common opinion, that dead men did

walke, as appeareth by Herode, who thought our
Christ was Iohn Baptist, risen againe from the dead.
what if that place were as cleare as they could wish
might I not expound it; It is his Angell, that is, some
that God hath sent for his deliuerance, this being acc
to the scripture, more than that, to haue it his pecul
gell: but let this go, an error as it is, had it neuer so gr
trones: and let it appeare more manifest by the error
it draweth with it, that likewise euerie man hath
Angel; for what reason hath that, when we knowe
to one was a legion entred? let this also therefore go
to the Gentiles from whom it came. The first author
Plut. in vita M. Antonij that I reade of, was Empedocles the Philosopher,
Plutarch saith, taught it, that euerie man had two A
one good, another bad: and the Grecians haue a co
verse which they vse in manner of a prouerbe: Euer
hath his owne Angell to bee the μεσίτης of all his life.
Plu. de animi tranqu. so when Brutus was slaine, the night before, one ap
vnto him, and said: I am thine euill Angell O Brut
beside these things which I confesse, some wise men
beleeued, the Papists haue gone much further, and ha
vs of the shape and figure of Angels, what colour they
how big they bee, of how many orders, what differe
each degree; and many other things which I mea
here to touch, as things more worthie to be forgotten
uer, than once with good reason to be confuted. For
ses by inspiration knowing the originall of the worl
it was; yet had it not reuealed what to write of Ange
Stephan, that sawe the heauens open, yet sawe not th
ders of Angels what they were. If Paule, who was ta
in the third heauens, saw yet so little of Angels, that w
euer wil teach so curiously of them, he saith they be p
of a fleshie mind, to speake of things which they neu

Iohn, in all his high reuelation, had no ſuch knowledge Coloſ. 2. 18
ealed of Angells; who is the Pope, or what is his paren-
ge, that in theſe things we ſhould beleeue him? Indeede,
get him credite in greater follie than this, that vnchaſte
ouncell of Laterane writeth; that the Pope hath authori- Seſſ. 10.
ouer all powers in heauen: but all the world knoweth
w, ſuch witneſſes haue taught their tongues to lie.

One doubt may here ariſe, touching the degrees of An-
ls, becauſe they wil ſeeme to alledge Scripture for it And
ſt, they ſay; The Prophet Ezechiel deſcribing the glorie
the King of Tyrus, he nameth ix. precious ſtones, which
e in his garment; in which place, he nameth the ſame king
herub, comparing him with the Angels: therefore theſe
oes ſignifie nine orders of Angels.

The ſecond reaſon is, that there be ix. ſeueral names, with
hich angels are called in the Scripture: principalities, rules,
wers, dominions, thrones, Cherubim, Seraphim, Angells,
d Archangels? therefore there be ix. orders.

A third reaſon they draw out of this, becauſe there is na-
ed Angell and Archangell; in which names is manifeſt
fference of degree, therefore there are ix. diuers orders of
ngels. Touching the firſt argument of the nine precious
oes of the King of Tyrus, it is nothing but folly: for what
ough he were compared to Angels in glorie, becauſe his
rment was full of precious ſtones? dooth it therefore fol-
we, that as manie kinde of ſtones as were in his gowne, ſo
anie orders there ſhould be of Angels?

If I ſawe a man cloathed in rich colours, and manie iew-
s about him, ſo that I would ſay, he ſhineth like the Sunne;
uſt it it needes followe, that as manie colours as are about
im, ſo manie colours are in the Sunne? But the thing is all
alſe, the king is not compared there to Angels: but becauſe
e Cherubims, that couered the mercie ſeat, were of beaten

golde, and excellent workmanship, with them the
compared, and called the couering, and the annoy
rub: so that the nine precious stones must bee nine
Cherubims vpon the mercie seate, or nine orders
thing. Now, where they say, there are nine seuerall
them; therefore nine orders.

First, that is false; for here the Apostle out of the
alledgeth two names more; spirits, and flaming fire.
are called in Iob, the sonnes of GOD; so by this
there must be twelue orders of Angels: or if they
these names are common to all Angels; so is, I am
name Angell, which yet they make one particular
therefore, if the communitie of the name take away
ticular order, then are there but eight orders; if not,
there twelue.

But touching these names, it is no doubt they
med, according to our vnderstanding; as wee see the
glorie and power of God to appeare in them, that we
giue him the praise of his worke, and not imagine
ciselie, a iust number of the orders of Angels. And
most cleare in Paule himselfe, when he had reckon
principalities, rules, powers, dominions; he addeth
uerie name that is named in this world, or in the
come: a cleare sentence of his owne modestie, in
a holie ignorance of the state of Angels; and such
mooue vs to sobrietie to say with S. Aug. the diffe
these degrees I confesse I knowe not: if any man
he knoweth it, let him speake; but let him proue
speaketh. And indeede, verie reason inforceth this
that none knoweth the difference; for the names
we cannot make any good distinction betweene the
Ephe. 6. 12. Col. 2. 16. the same names are giuen also to the diuels, that we
be sure they note no order, but rather signifie the pow

n them. Now, for their argument, that there are Angels
d Archangels, manifeſt words of degrees: firſt this wan-
h much in accompt to make nine orders: then I ſay, and
an hardlie be confuted, that whereſoeuer the name Arch-
gell is mentioned, it ſignifieth our Sauiour Chriſt, and no
eature. Or, if it be attributed to a creature, he that in one
otke is called an Angell, in another worke of greater glo-
in our eyes, he may bee there called an Archangell: yet I
ll not define any thing, neither dare I affirme, that al Gods
gels are of equall glorie; I haue not climed into the hea-
ns to knowe ſuch things, but this I knowe, that all this
oueth nothing, a diuerſitie of thus manie orders. There-
e, now to leaue to ſpeake of things vnprofitable to ſeeke
er, let vs ſee what true comfort GOD giueth vs in this
ce.

The Angels, of whom ſo much wee haue ſpoken, and
oſe honour is ſuch, that ſeeing our Sauiour Chriſt ex-
deth them, the Apoſtle here proueth, he is the God of
rie. In that, I ſay, theſe Angels ſerue for our ſafetie: how
at is our ſafetie? and what ſhall we render vnto God for
s ſalvation? It were exceeding loue to giue to anie man
uard of men about him; it were more to giue him a guard
Princes: but what are men, what are Princes, what are
ngs, in reſpect of Angels, which God hath made to pitch
out vs? Not one of vs this day, that are Chriſts, but haue
Angels to keepe vs in our way. What Princes glorie
now dazle our eyes, except we knowe not our ſelues?
ow can wee enuie earthlie bleſsings, of houſes, landes,
aunts, to abound vnto our brethren, except wee bee
norant what GOD hath done for vs? How can wee
our liues with anie ſtraunge concupiſcence of things,
hich GOD hath holden backe from vs, if wee beleeue
hat excellent treaſure of his Angells he hath giuen vs?

If his Angels be ours, how trulie may wee say with
Let vs not hereafter glorie in men; for whether is
1.Cor.3.22 or whether Apollo, or whether Cephas: whether
world, whether life, or elſe death; whether they be
preſent, or elſe to come, all is ours. And why ſhou
now feare to be ſhod with the preparation of the Go
peace, and goe boldlie, whether truth, faith, holine
tie, calleth vs? What if the world breake with ha
men ſwell in malice againſt vs, are the Angels driuen
with vaine threatnings? Or, what if we doo fall be
enimie, & he preuaile againſt vs, as it happened to ou
our Chriſt himſelfe, is this a want in Angells that w
uer vs: or is it not rather the good wil of God, that we
die with Chriſt, the ſooner to reigne with him?

Laſt of al, now let vs knowe, how this glorie is g
not of our ſelues, but as we are members of Chriſt:
him, it dooth properly belong, who is our head. He
Gen.28.12 ladder, which Iacob ſawe in a dreame, reaching fro
uen to earth: and the Angels aſcending and deſcendin
as himſelfe plainly expoundeth it: ſaying to Nathan
he ſhould ſee the heauens open, and the Angels aſcen
deſcending vppon the ſonne of man. So that this he
ours, as we be Chriſts: to him it apperteineth, and to
giuen, as we be made members of his bodie by faith
farre of Angells.

Now let vs pray, that it would pleaſe God our he
father of his gracious goodneſſe, to lighten our vnde
ing vnto all knowledge and wiſedome of his word,
may be carefull becauſe of our enemies, leaſt at anie
fall into temptation: and that we may be bold in Ieſu
who ſitteth at the right hand of his father, til he make
enemies his footſtoole; & who hath giuē vs his good
of Angels, that we might ſee his loue, & know our

so we may consecrate our selues to set forth his praise, walke before him in holines & righteousnes all the daies our life, who is our onelie Sauiour; to whome with the Father and the holie Ghost, be glorie for euer. Amen.

The seuenth Lecture, vpon the 1. 2. 3. and 4. verses of the 2. Chapter.

WHerefore, we ought diligentlie to giue heed to the things which we haue heard, least at any time we runne out.
For if the word spoken by Angels, was stedfast, and euerie transgression and disobedience receiued a iust recompence of reward;
How shall we escape, if we neglect so great saluation, which at the first began to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him?
God bearing witnesse thereto, both with signes and wonders, and with diuers miracles, and gifts of the holie Ghost, according to his owne will.

WE haue heard before, how that the Apostle, after he had set it downe, that Christ was the Prophet of the newe Testament, that wee might truelie giue him this glorie, streight he magnifieth his person, by manie titles, and by comparison with Angels, prouing vnto vs, that he is verie God. Now to shewe more clearelie, for what purpose all those praises of Christ were rehearsed, himselfe maketh his conclusion in the beginning of this 2. Chapter; that therefore we should most carefullie hearken vnto him alone. And this is the first part

of this Chapter, before the Apostle came, as I tolde yo
proouе that our Sauiour Christ is also perfect man. I
exhortation, first the Apostle setteth downe his doc
then his reason by which he will perswade vs vnto it
doctrine is this. That it behoueth vs now more care
to hearken to the words of Christ, than afore time it b
ued our forefathers to hearken to the lawe of Moses.
where hee saith, *we ought more diligentlie:* hee maket
comparison plainlie with the fathers in the old lawe, in
second verse following. And here we must wiselie con
why he saith, we ought to be more carefull than they
that they might omit any care, for expresselie they are c
ged with all care, to adde nothing, to take away nothi
chaunge nothing, not to depart neither to the right h
nor yet to the left, but day and night, at home and abro
doo alway this, to studie it continuallie without inter
sion, as appeareth in Deut. 4.6. & 5.32. & 6.6. & 11.18. &
32. & 28.14. Ios. 1.8. & 33.6. and many other places. N
is not said that we bee more bound than they, as though
authoritie of GOD were changed: but this is spoken
our sense, because now Christ hath spoken by himse
then by Angels; now plainlie, then in figures: there
we ought more carefullie to hearken, not that all care o
not to bee in them as well as in vs; but because our pu
ment shall be more than theirs, euen as wee shall be dep
of the greatest grace.

After this, the Apostle addeth his reason to perswad
to this especiall carefulnesse aboue all other people, to h
ken to the voyce of Christ; and that is, of the perill tha
sueth, least (saith he) we runne out. The Apostle vseth a
taphore, taken of old tubbes, which runne out at the ioy
and can holde no liquor. In such a phrase of speach
saith of himselfe: I am full of creuisses or little holes,

we out on this side and on that: Meaning thereby, that
nie vaine thing which he heard, he would blab it out; so
, if we take into vs the sweet wine of the word of Christ,
into olde bottles and broken vessels, that it runne out a-
ine, we become then altogether vnprofitable; all goodnes
leth away, and we be as water powred vpon the ground.
his metaphore the woman of Tekoa vsed to Dauid, when
describing an vtter desolation of the people, she said: *wee* 2.Sam.14.
e as water spilt on the ground which cannot bee gathered vp a- 14.
ine. And Dauid himselfe describing the extremitie of all
iserie which was come vpon him, he said: *I am like water* Psal.22.14.
wred out, and all my bones are out of ioynt. Likewise, when
praieth, that all the plagues of GOD may fall vppon the
icked till they be consumed to nothing, he saith thus: *Let*
em melt like the waters, let them passe away. So the Apostle Psal 58.8.
oting the extreame perill, and ineuitable death that is in
eglecting the word of Christ, this glorious sonne of God,
e saith: *Take heede, least we bee powred out:* meaning, as wa-
r powred on the ground, and is neuer after profitable any
ore. And if you will see an example, what this flowing
way meaneth; behold the Iewes this day, to whom it is
reatned; a despised people; whose very name is as a curse;
they haue flowed out, and are come to ruine; if their ex-
mple doo make vs wise, then this exhortation of the Apo-
le is not to vs in vaine.

It followeth in the second and third verse: *For if the*
orde spoken by Angells &c. In these wordes the Apo-
le aggrauateth his reason, and forceth it the more to
are the people. Hee vseth to this ende an argument
f the comparison before made betweene Christ and the
ngells; that if the lawe giuen by Angells, were not
oken without seuere punishment, because it was giuen
y such glorious spirites; how much more shall we be pu-

nished,

nished, if wee despise this great saluation, preached
sonne of GOD? That the lawe was giuen by An
Deut.33.3. Scripture here is plaine. Moses saith of the deliu
the Lord came with tenne thousand of Saints. And
saith expreslie the same, Gal.5.19. And Saint Steph
wise, Act.7.55. And how can it bee otherwise? for
there was in the mountaine, thunders, lightnings, te
fearefull sounds of a trumpet, and the voyce of a man
Exo 19.16. *I am the Lord thy God that brought thee &c.* what co
be but the ministerie of Angels? for it must needes be
Ioh.5.37. which our Sauiour Christ saith: *No man hath heard the
of God at anie time.* Neither then could the maiestie o
speake, but the voice of his mouth would haue shake
nothing both men and mountaine, and all the elemen
were before him. For how can corruption stand in h
sence?

If wee doubt because of the words, that the voice
I am the Lord thy God: And againe, in the third of E
it saith: *I am the God of Abraham, the God of Isaac, the
Iacob:* true it is, that our Sauiour Christ then spake, w
the God of glorie; but he spake not in the voice of his
head, but in the likenes of an Angell, which he took
him. For though it be true, that he tooke not the na
Angels, nor was made one of them; yet in his hea
wisedome, he tooke vpon him the likenes of an Ange
according to that nature, so spake words; so that thi
true: The lawe was giuen by Angels.

Where it followeth here, that all transgression o
lawe was punished: no doubt he respecteth the peo
Israel in the wildernesse; whereof so manie hundred
sands, all died in their sinnes, except Caleb and Iosu
were of another spirit: which fearefull example of th
ple, is likewise alledged by Saint Paule in the firs

rinthians, the tenth Chapter, to admonish the Corin-
ians, that by their example they should learne.

And where the Apostle addeth, how shall wee escape, if
ee despise so great salvation: how true this is, wee cannot
ubt, if wee will open our eyes this day, and looke about
what is become of the Churches of Corinth, Galatia, E-
esus, Philippi, Colossos, Thessalonica: al which, Paule so
ghlie commendeth? What is become of the Churches
Pontus, Cappadocia, Asia, Bithynia, to which Peter wri-
h? what is become of Smyrna, Pergamus, Thyatira, Sar-
, Philadelphia, Laodicea, the Churches mentioned in the
ocalips? In all Asia, Græcia, Macedonia, Syria, Palestina,
many famous countries els, where are now their Chur-
es? Yea, to come yet neerer home, what is become of the
urches in many Countries and Ilands, which our eyes
e seene to flourish? The famous kingdome of Hunga-
, the great countrie of Livonia; how haue barbarous ty-
ts laid them wast, that scarce one Church of Christ hath
ce within them? These are the punishments which God
h executed, for the contempt of his Gospell; and our
s, and the eyes of our children this day haue seene it.

If we will not be warned, but doo as we doo, despise the
spell, more than all nations round about vs: suffer moc-
s and scorners to make their bankets among vs; giue
ue to proude men, to haue their pleasures at home; and
me not once to the Church in 14. or 15. yeare; let the
lues loose, whose rauening teeth are yet red, and their
lies full with the bloud of Gods Saints: If we will doo
ater abhominations than these; I will not appoint times
l seasons, for so God hath not sent me hether as a Pro-
et: but as the scourge will surelie come, so I dare boldlie
: *The wise man seeth the plague comming and hideth him, but* Prou. 22. 3.
foole goeth on forward and is snared. It followeth in the A-

postle

poſtle in the third and fourth verſe, which at the ſ
to be preached. &c.

The Apoſtle continueth yet his reaſon, added to
hortation of taking heed to the Goſpell, which as he
fore, of the excellencie of Chriſt the teacher of it; ſo
ting that he addeth alſo for the more glorie of it, the
manner in which it was taught, reſpecting herein th
rious manner how the lawe was giuen, leaſt there
ſhould leſſe regard the Goſpell. And this manner of
ing he magnifieth, firſt by the author, who was no
but the Lord himſelfe: then by the miniſters of it,
were not one, but many; and euerie one in as hono
and aſſured a calling, as Moſes himſelfe. Thirdlie, t
preaching of it was with ſignes, wonders, powers, a
drie ſpeciall gifts of the holie Ghoſt, euen as it pleaſ
to diſtribute them; ſo that they ſhall be without e
the deſpiſers of it. Here ſome haue thought that thi
cannot bee Paules, becauſe he ſaith: *They which h
Goſpell of Chriſt himſelfe, they haue confirmed it to vs:*
thing Paule neuer ſaith, but alwaies ſtandeth vpon t
he receiued it by Reuelation. This reaſon is not v
neither yet is it neceſſarie; for S. Iude being an Apo
ſaith: remember the wordes which before this, yo
heard of the Apoſtles. And as Paule would not
haue ſpoken it in his owne perſon, ſo here his nam
concealed, and making himſelfe one with thoſe to
he writeth, he might well ſpeake it. And it is not to
termitted, that he ſaith not, it was taught vs, but it w
firmed vnto vs, which might be ſaid euen of Paule h
being confirmed by Ananias, and conferring with
Iames, Iohn, &c. and many other waies. Therefore
thing ſtill doubtfull, and whether it were Paule
Paule, wee cannot tell. That he ſaith here of ſigne

rs, and powers, he calleth miracles, signes, because they ere testimonies and seales to vs of the doctrine to be from OD: he calleth them woonders, because they were unge, and shewed an vnwonted worke, not knowne of n: he calleth them powers, because they had an euident ofe of the power of GOD: the sundrie distributions of spirit, he calleth the extraordinarie gifts, which follo- d those that did beleeue, as our Sauiour Christ promi- Mark.16. and whereof S. Paule speaketh at large 1. Corin. 12. And s the Apostle endeth this exhortation, that wee would efullie hearken to the Gospell giuen by Christ, preached the Apostles, confirmed by the gifts of the holie Ghost, ose contempt God our heauenlie father will most assu- lie reuenge.

Now let vs examine againe the words, and applie them our particular instruction. In the first verse where it is d: *wee ought more diligentlie to hearken to the things that wee e heard*; wee learne one lesson verie necessarie for our e, and with which wee may stop the mouths of a great ny Papists, when wee reason with them about the studie the Scriptures, how all men ought to knowe them, if we dge the most cleare places, as in the 6. of Deuteronomie. *ese words shall be in thine heart: Thou shalt rehearse them to* Deut.6.6. *children: Thou shalt talke of them at home in thy house: and en thou art in thy way, when thou liest downe, and when thou ri- vp: Thou shalt binde them for a signe vpon thy hands, and they ll be as a frontlet betweene thine eyes. Thou shalt write them in entrie of thine house, and graue them vpon thy gates.* These uch like places they haue learned thus to answer, all that s ment in the old lawe: now Christ hath giuen the holie ost to the church, & it cannot erre, therfore we must heare : whether this be not wilfullie to be blind & see nothing, w iudge when you heare the Apostle making cõparison, namelie,

namelie, betweene our fathers of the old Testame
he saith: that we are more bound to the doctrine
Christ in his Gospell, than all our fathers to the la
ses. But they say GOD hath giuen his holie spi
Church, to guide it in all truth: first I answere thi
them nothing; for it is a common argument which
taries and scismaticks may likewise boast of: but
prooue first that the Church of Rome is the C
Christ. Now, touching this gift of Gods spirit pow
vs, I say it is a promise to the particular comfort
one, that we shall neuer fall from the grace and lou
it is not a warrant generallie to all, that the Church
euer in open rule and gouernment, and no blemish
her: for how els could it bee true that the Script
2. Thess. 2. there shall be an Apostacie of men from the faith:
Math. 24. shall haue the vpper hand: no man shall haue the li
Apoc. 13. his life, but he that taketh on him the marke of t
And I would faine knowe of them, whether the
vnder the lawe had not also this promise? Saith not
Esa. 59. 20. his Prophet Esay: *My spirit which is vpon thee, and*
which I will put in thy mouth, shall not depart out of thy
nor out of the mouth of thy seede, nor out of the mouth of
seede after thee from henceforth for euer more. Wh
rious promise is this? should now the Scribes and P
rise against Christ, as they did, and say they could
they had the holie Ghost, they were the Church? N
were not the seede of Esay, but the seede of murde
killed Esay and the Prophets: so these men, they a
children of GOD, but of the man of sinne, which
himselfe against God; and vnder pretence of the
God, blaspheneth the Gospell, which onelie the sp
taught vs; and that he blaspheneth the Gospell, I
it boldlie, and let them blame me if they can: for

Apostle say here: all our care must bee to obey the Gos-
; and doo not they say, that the Pope can dispense a-
nst the Gospell, against the Apostle, against the Pro-
, against the olde and newe Testament, against the
of God and nature? Onlie one thing can here possiblie
id: that they do grant all this care of the Gospel ought
e had, but the Gospell say they is not onelie the written
de, but many other vnwritten verities taught by Christ
his Apostles, and therefore we are bound to hold them.
seech you (dearelie beloued) marke these mens sayings
le with me, and iudge then with the spirit that GOD
giuen you. They say the word writtē indeed we must
e, because it is of God: and so likewise Christ and his
stles preached things neuer written; which yet prea-
l by them, ought to haue the authoritie of Christ him-
. It cannot be denied, but what Christ and his Apostles
ched, it was the word of God, equall with all writings
postles and Prophets. But tell me, is it the worde of
ist written, that wee should not worship Angels; and is Col. 2.
e word of Christ vnwritten, that wee should pray vnto
n? Is it his word written, that we should not be bound
r fathers traditions; and is it his word vnwritten, that
athers traditions should bee to vs as his Gospell? Is it
vorde written, that wee should not obserue daies, and
s, nor make conscience of meate and drinke; and is it
vord vnwritten that wee should keepe Lent, Aduent,
t daies, make difference of flesh and fish? Is it his 1. Tim. 4.
written, that to forbid marriage, which is honorable Heb. 13.
estates; it is the doctrine of diuels: and is it his word
itten, that Ministers shall be forbidden to marrie? Is
word written, that fiue words in a knowne tongue are
r in the congregation, than fiue thousand in a straunge 1. Cor. 14.
age; and is it his word vnwritten, that in all congrega-

tions, they ſhall haue a ſtraunge language, and ſp
Latine, which the people vnderſtand not? Is it
written, that the dead are bleſſed which die in the
they reſt from their labour; and is it his word v
that they are tormented in the fire of Purgatorie?
to come neerer, is it his word written, that his
Rom. 13. 1. Luk. 22. 1. Tim. 5. 1. Pet. 5. ſhould be ſubiects to Kings, ſhould be no Lords, ſho
no ciuil gouernment, ſhould attend vpon their own
and is it his word vnwritten, that the Pope ſhould
Kings, that he ſhould haue a triple Crowne, that his
ſo many ſhould bee ſecular Princes, that they ſho
more Churches vnder them, than euer they onc
Hebr. 9. on? Hath GOD written it, that Chriſt ſacrificed
once for all, and made a perfect redemption; and
left it vnwritten, that a ſhauen Prieſt muſt ſacrifice
rie day, and ſay a Maſſe propitiatorie for the quicke
dead? What peruerſnes is this of men of a corr
thus to imagine traditions, contrarie to the word
Math. 15. 8. But I will tell you, Eſay prophecied well of theſe
ing: *This people draweth neere vnto me with their
honour me with their lips, but their heart is farre fro
in vaine they worſhip me, teaching doctrines, which a
of men.* They ſay, if we beleeue no traditions of ou
why doo we beleeue this is the Scripture? And h
one obtrudeth S. Auguſtines ſaying: I would not
the Goſpell except the authoritie of the Church
me: if this had been Auguſtines meaning, wee wo
anſwered him againe: that wee will beleeue the
though all the Churches in the world would den
Auguſtine ſpeaketh in the perſon of one that yet
not God, as of himſelfe when he was a Maniche.
purpoſe here would you alledge Paule or Peter, t
knoweth not whether Paule or Peter were of Ch

erefore howſoeuer Auguſtine ſpake in this, either well
ill, his saying is nothing to our purpoſe. But touching
e Scriptures, ſeeing theſe men doo crie ſo loude that they
not knowe them, but by the Church; I ſay againe to
em, that out of their owne mouthes we may iudge them;
Chriſt his ſheepe know his voyce, and doo follow him, Ioh.10.27.
d they doo not knowe the voyce of a ſtraunger, but flee & 5.
m him. And touching this queſtion, I will not anſwere
y S. Auguſtine, but by a better man. Saint Paule anſwe-
g the like queſtion, ſaith thus: Indeede our eye hath not 1.Cor.2.10
ne, nor our eare heard, nor our heart conceiued, how to
dge this, but the ſpirit of GOD hath reuealed it vnto vs.
urke (dearelie beloued) the Papiſts ſay, they knowe the
iptures, becauſe their eye doth ſee where is the ſea of
me, that hath kept them; and ſo their eares haue heard
ir fathers ſay, theſe are they. But S. Paule ſaith, their eyes
blind, their eares are deafe, their heart is dull: al theſe can
t iudge the ſcriptures. Will they ſay now vnto S. Paule,
n they will neuer beleeue thē, if they cannot know them
the Church? Let them rather be wiſe & learne of Paule,
t GOD hath giuen vs his ſpirit, by which wee ſhould
ow the things that are of GOD: and of this I dare aſſure
em, they cannot ſo diſcerne the light with their eyes, nor
y ſound with their eares, as they diſcerne the Scriptures
Gods ſpirit: for if we be regenerate by his ſpirit, the law
God is not now hid, nor it is not farre from vs, that wee
uld ſay; who ſhal aſcend vp, or who ſhal deſcend down: Deu.30.18
t the word is nigh vs, euen in our mouth, that wee ſhould
ake it, and in our heart, that we ſhould knowe it. With
s ſpirit the Prophet Dauid ſaith: *I haue knowne long ſince by
teſtimonies, that thou haſt eſtabliſhed them for euer.* And
s ſpirit maketh vs ſee in the Scriptures, a doctrine with- Pſal.119.
t all earthlie thoughtes, the wiſedome of man boldlie 152.

troaden downe; more force to moue in plaine speach, [illegible] in all the eloquence of Tullie and Demosthenes: a doc[illegible] which alone hath stood euer in honour, when all other doc[illegible] trines haue been worne out with time: a doctrine, whi[illegible] hath been assaulted with tenne thousand imaginations [illegible] men, and yet abideth pure without all infection of falsh[illegible] this the spirit of GOD makes vs see in the Scriptures, [illegible] cleere (as I said) than wee see the Sunne light with our [illegible] and the word of God hath al his credite in it selfe; it needeth not the Church, and it will not haue the Pope to beate [illegible] nesse with it. Now dearelie beloued, if any of you seeke this warrant, in reading the word of God, aske of him [illegible] giueth, and vpbraideth no bodie, and you shall vnders[illegible] all that I haue said. Set your heart vpon it, loue it it with[illegible] your soule, chaunge your selues with reading, into thoses affections, in which you see euerie place written, and [illegible] shall perceiue Salomon is your good warrant. Seeke [illegible] wisedome, as you seeke after siluer, and you shall find[illegible] Thus much I thought good to say vnto you, by occasion [illegible] this earnest exhortation of the Apostle, to hearken diligentlie to the Gospell of Christ.

He saith after: *How shall wee escape, if wee neglect so great saluation.* Let vs note here, that the Apostle calleth all transgression of the word of Christ, the neglecting of so great saluation. We must not looke, till men either speake [illegible] blasphemie, or doo all things to the open dishonor of God, as men manifestlie giuen vp to reprobate senses. All sinners did neuer fulfill one measure of iniquitie; but we see in the Gospell, as well he is condemned that hideth his talent in the ground, and doth no good with it, as the other that wasted his masters goods, and liued riotouslie with drunkards and gluttons. Euen so it is with vs: a great number of [illegible] will not blaspheme the Gospell, as Papists do, and call [illegible]

which profeſſe nothing, but it alone, ſciſmatikes, heretikes, Lutherans, &c. A great number of vs hate the knowne ſinnes of many, adulterers, drunkards, oppreſſors, diſſemblers, flatterers, &c. but bee not deceiued, ſurelie this is not enough; if wee doo but neglect the Goſpell, how can wee eſcape? The lawe giuen by Angels, forbad not onlie the open breaches of it, but it alſo required of vs that we ſhould loue it, that wee ſhould delight in it, that it ſhould bee more deare vnto vs, than all our iewels, or other ornaments. How much more, the word ſpoken by the ſonne of God? muſt we not onlie, not openly tranſgreſſe againſt it: but alſo how ought wee to loue it, how to delight in it, how to accompt all things but dung, in compariſon of the excellent knowledge of Ieſu Chriſt, that we may knowe him, and the power of his reſurrection, and the fellowſhip of his ſufferings, Phil. 3 10.
being made like vnto his death, trying how we may come to the reſurrection of the dead. This (dearelie beloued) muſt bee our life, and wee muſt be as men, who haue both dwelling and freedome in the heauenlie Ieruſalem, to reioyce in the Lord, and alwaies reioyce. For, if either we be of a dull ſpirit, that we haue no iuy of our hope, or when wee taſte a little, if it be ſtreight forgotten: ſo that the Prophets words be true in vs: *that our righteouſneſſe is as a morning clowde*, and as the morning deaw it goeth away. It is with vs, according to the common prouerbe; as good neuer a whit, as neuer the better: and all our religion is in vaine; for a ſpirit of ſlumber hath ouertaken vs: and though wee drawe not our ſinnes after vs, as with cart ropes, yet wee doo neglect the great ſaluation of Chriſt. This I ſay, that we might ſtirre vp the grace of God that is in vs, not once to bee negligent in the care of the Goſpell; but that it may euer be vnto vs, as it is indeede a promiſe of gladneſſe, the pleaſure of our youth, the comfort of our age, that all our daies may be in peace.

It followeth in the fourth verſe: God bearing wi
vnto it with ſignes &c. Heere wee learne that all
wrought by God, ſerue to the ſetting out of the Goſpe

The Apoſtle ſpeaketh plaine, and we muſt needes h
in all the ſignes that are wrought by GOD, he beareth
neſſe with them, to the Goſpell of his ſonne. And our
our Chriſt himſelfe, is the firſt Schoolemaſter of this
trine; for when he ſendeth out his Apoſtles to preach,
giueth them their charge to preach; that the kingdom
heauen is at hand: and he giueth them this warrant of
Math. 10. 8. doctrine; heale the ſicke, cleanſe the leapers &c. and wh
Mar. 8. 26. no oportunitie was to teach the doctrine, he giueth th
charge, there not to tell of any miracle done; ſo that affi
lie, we knowe thoſe are true miracles which ſtrengthen
word, and all other are illuſions of Sathan, whoſe end i
perſtition. A notable teſtimonie of this truth, God him
giueth in his lawe, where he ſaith plainlie: if a Pro
Deut. 13. 1. come vnto them, and worke ſignes and wonders, tho
they haue neuer ſuch effect, and be vnfeined; yet, if
Prophet call you out of the way in which God comma
you to walke, thou ſhalt not beleeue that Prophet, but
ſhalt ſley him; for they are no ſignes and tokens, in wh
thou art iuſtified; but the word of God is the ſeede of
newe birth; and the milke with which thou art nour
to be a perfect man of God.

If ſignes and wonders carrie away thine eyes, that th
ſhouldeſt not ſee the Goſpell; curſed are the ſignes, &
too, that beleeueſt, if thou turne not againe from ſuch
of Sathan. And let vs here (dearelie beloued) carefully
ware, for our daungers are exceeding; you knowe how
vaine heart of man is not a little mooued with euery
of a wonder; if it be but a Iuggler, whole heapes will go
ter him, and be partakers of his ſinne.

If there come to passe any vnwõted thing, rumour streight iudgeth it, and carrieth it farre and wide. The diuell seeing this vanitie of our minde, abuseth streight our fooliſh simplicitie, and with many idle signes and shewes, he carieth vs indeede into deadlie blindnesse. Of this our Sauiour Christ warneth vs, and bids vs beware; for there shall come deceiuers, which will shewe great signes and wonders, able to seduce, if it were possible, the verie elect. And S. Paule Matth. 24. 24. 2. Thess. 2. 9. foretelling the comming of Antichrist, he saith, that through the working of the diuell, he shall shewe all power, & signes, and lying wonders. Euen as it was euer from the beginning, so it is: with strange things we haue been delighted, and with straunge thinges wee haue been deceiued. How Iannes & Iambres, by many miracles, held the people of Aegypt in continuall Idolatries, wee may see in the booke of Exodus. How the Assyrians and Persians had their Soothsayers, & Charmers, who wrought them miracles, and held them in errour, the scripture in many places beareth witnesse. And how all nations of the earth, by miracles & wonders, were made idolaters, & worshipped before stockes and stones, all stories beare yet record. Augustine saith, the Do- Aug. in Ioh. tract. 13. Iero in prefat. in Ieiem. Ambros. serm. de Agnet. nists did glorie of their miracles. Ierome saith, that the Aegyptians, when they were stung with serpẽts, would goe sacrifice at Ieremies sepulcher, & they were healed. Ambrose saith, that all men were healed of all diseases, as many as came to the tombe of Saint Agnes: to bee short, the fathers themselues heere began to bee blinde, and their posteritie farre exceeded thẽ; till Antichrist at last with lying signes, got him great victories: and by such miracles from the top to the toe all standeth. A miracle made S. Peter to be crucified at Rome; for as Ambrose reporteth it, when he fled away, Christ met him at the gate, at whose sight Peter being Amb. Epist. 32. Amb. in Psal. 40. astonished, talked with him, & perceiued that Christ wold haue him goe backe, and bee crucified, and so hee died at

Rome: then becauſe Ambroſe ſaith: *Vbi Petrus, ibi ec*
where Peter is, there is the Church: euer ſince the P
hath been head of the Church. When this was gotten
miracle, then all things came apace by many miracles;
learned *tranſubſtantiation*, & the ſacrifice of the Maſſe, p
for the dead, going a pilgrimage, holie water, holie br
oyle, candles: to bee ſhort, all and ſor euerie poynt of P
rie ſundrie miracles done; yea the verie dregges of mir
in milke pans, and greaſie diſhes, by Robin goodfellow,
Haggs, and Fayries, all wrought ſomewhat for their ide
perſtitions, that at this day wee ſhould knowe their m
ries, by their lying wonders. But we knowe all the mir
of God are to confirme his word, other ſignes neither
nor our fathers haue knowne anie. And now that the
of miracles is performed vnto vs, and wee doo beleeue
Goſpell, in token that our faith is accepted of God; now
hath taken ſignes from vs, which ſerued vs before
we were vnbeleeuing. And ſurelie our faith is neuer ſo
norable, nor God ſo well pleaſed with vs, as when we
ſaid both to heauen & earth, we ſeeke no ſignes from th
when the word of God hath ſuch a perſwaſion in our
that wee haue now taken hold of all the good promi
GOD, and ſaid vnto miracles, get you hence. The le
ſeeke a ſigne, ſaith S. Paule: ſurelie we that bee Chri
ſeeke for none: when they were offered of God, he ſhe
his compaſsion vppon our infirmitie, now he hath t
them away, he ſheweth greater mercie that he accepteth
faith: and let vs hearken to the word of Chriſt; by it
ſhall liue: if we beleeue it not, we would not beleeue al
racles in the worlde, no though dead men ſhould ri
preach vnto vs. For great miracles haue been alreadie d
not onelie by the Apoſtles, but by Chriſt himſelfe, to
firme his word: if we beleeue not them, it is too too
childi

dulnes to thinke we would beleeue other. Signes were when doctrine was more obscure: now it is so cleare the signes are gone. The Sonne of GOD once reuenged the transgression of his lawe, with the earth opening, with waters, with fire, with hurlewinds, that the people might feare: he doth not so now, because his threatnings haue been heard of all flesh: go ye cursed into eternall fire; a voyce that pierceth betweene the marrow and the bones, with greater feare than the rage of earth, or water. And Christ once shewed louing signes, to make his people put their trust in him; but now he hath spoken in our hearts: Come ye blessed of my father into euerlasting life: a voyce that goeth deeper into the soule and spirit, than the hearing of all the miracles, by which Israel was led into the land of Canaan. And we shall doo iniurie to our Sauiour Christ, if now wee will aske, that to these words he should adde miracles: for if wee bring faith to that which is spoken, it will fill our hearts with all fulnesse, and will sell the sight of all the miracles in the world, to buy but one graine of a constant faith in Christ; wherein whosoeuer shall stumble, let him accuse himselfe if God giue him ouer to his owne blindnesse, that because he had no loue to beleeue the trueth, therefore he should be led with lyes and deceiuable things. Thus much I thought to speake of miracles, that we might bee wise to know them as they bee, and from henceforth for euer put our onelie trust in the word of our Sauiour Christ, which onelie in the world is the power of God to saue all that doo beleeue. Now let vs pray. &c.

The eight Lecture, vpon the 5, 6. 7. and 8. verses, vnto: *But we yet see &c.*

5 *For he hath not put in subiection vnto the Angels the world to come, whereof we speake.*

6 *But one in a certeine place witnessed saying: what is man that thou shouldest bee mindfull of him? or the sonne of man that thou wouldest consider him?*

7 *Thou madest him a little inferiour to the Angels: thou crownedst him with glorie and honour, and hast set him ouer the works of thy hands.*

8 *Thou hast put all things in subiection vnder his feete. For in that he hath put all things in subiection vnder him, he left nothing that should not be &c.*

IN the last verse before, the Apostle had said, *God gaue witnesse to the Gospell of his sonne, with signes and wonders, and diuers miracles and gifts of the holie Ghost, according to his owne will.* The wordes now that followe depend vppon these, as I told you, this sense: *according* (I say) *to his owne will:* for God hath not put in the hands no not of his Angels to dispense the mysteries of his new testament, to whom they will; but this is the prerogatiue of his sonne, according to the prophecies gone before of him, & therefore let vs carefully harken vnto his words. For this is another reason added vnto his exhortation. Now let vs examine his words, to see how this sense is gathered of them. He beginneth. *For God hath not submitted to angels &c.* This word, for, rendereth euer a cause of the speach before, so that heere wee must needes so referre it: his last words were, *according to his owne will:* and why he said so he declareth; because God hath not giuen it, no not to Angels: &c.

their will these graces should bee dispensed, but onelie by the will of Christ: it followeth the world to come, of which we speake, whereof the Apostle hath spoken no man can doubt. All his speach hath been to bring vs vnder the rule and gouernment of Christ; then it is Christes kingdome which here he calleth *the world to come*: which is through power of the spirite to renue the world, to kill in vs the old man with all his concupiscence, to quicken our soule and bodie into all righteousnesse, to vanquish sinne, death, hell, and to establish vs in hope of perpetuall inheritance of the glorie of God. This did our Sauior Christ perfectlie & fullie accomplish in his owne person: and we by the same spirite euerie one according to the measure which hee hath receiued, so he doth shewe foorth this victorie. Thus the Apostle when he had mentioned the gifts of Gods spirite, commeth into the speech of the kingdome of Christ, which by the giftes of that spirite is set vp in vs, not according to the will of man, nor according to the will of Angels; but as hath pleased God: and we if we will be partakers in it, must confesse and serue the Lord Iesu, for hee giueth this blessing to whom he will.

It followeth; *but one testifieth in a certaine place, &c.* That honour of renuing of the world, which the Apostle before had denied to Angells; now by plaine testimonie of the Prophet, he prooueth it to belong vnto Christ: and where he beginneth thus; *But one witnesseth in a certaine place*: rather than naming the Prophet: both the vnwonted speach more expresseth the affection of his minde, inflamed with the loue of that whereof he spake: and it is more answerable with the words of the Prophet, who not with vsuall speech, but with a sodaine exclamation saith; *what is man that thou art mindfull of him*; now touching this saying, it is no doubt, but Dauid spake it in extolling Gods goodnes to

all

all mankinde: both the words of the Pſalme are pla
reckoning vp the benefites which apperteine to all
and heere the Apoſtle expreſſelie ſo vnderſtandeth it
eight verſe, where he ſaith: *but yet we ſee not all things ſ
vnto him.* How then is it applied vnto Chriſt rightlie,
lie, and according to the Prophets meaning? for one
let vs learne (which I haue told you often) both of the
phets and of their prophecies, they had a continuall
to ſee the daies of Chriſt, and longed after the time o
appearance, more than the chaſed Hart doth long for
brookes, or the faint and thirſtie ſoule longeth for
and drinke, and therefore had a delight euen to ſpe
his comming, which they do often & with glorious
touching their prophecies: becauſe they knewe that
nefites which God gaue vnto man, he gaue them for C
ſtes ſake who was onlie beloued: therefore both in
out benefites receiued, and foretelling the bleſsings
God would ſurelie bring vpon them, in their worde
had reſpect to him, in whom all Gods promiſes w
compliſhed, and many times vttered ſuch ſpeaches, as
properlie agree to no other but Chriſt alone, to wh
lone all was giuen, and by whom wee were partakers
ſo that, though moſt of their prophecies had a truth
preſent time, and incident vnto themſelues; yet they
ſo truelie and according to the Prophets ſenſe applied
Chriſt, by whom all goodneſſe came vpon them and
it is here in this prophecie of Dauid: the wordes th
true, and ſpoken of the ſtate of man as it was, but yet al
referred to Chriſt, becauſe he is author of it, and the
man to whom God gaue his excellent glorie, which
ſo haue, but through him: and that we may know, th
Prophet meant indeed, he addeth theſe words: *th
made him a little while inferiour to Angels, thou haſt*

crowned him with honour and glorie, &c. which fullie and wholly agree to none but Christ: but of all this wee shall haue occasion to speake more after. Thus we see how this prophecie is applied, out of which the Apostles second argument of his exhortation, is this. In the preaching of the word of Christ, God hath giuen vs his Kingdome, and eternall life, a glorie which no Angell could bring vnto vs: how then shall we not most iustly be condemned, if we contemne such a heauenly blessing? God hath not made subiect to Angels the world to come: we doo here consider (as it were) two worlds, the one past, and made by Adam, which was ful of hatred, enuie, rebellion, sorow, shame, sinne, death, and the bondage of the diuell: the other now, restored by Christ, full of loue, blessings, obedience, honour, righteousnesse, life, and the fauor of God: not distinguishing these worlds by times, the one first, the other after, or making anie change of heauen, earth, or anie creature: for they stand both together, in the light of the same Sunne and Moone; but as in man are two estates, the one of Adam and naturall, which is in death and condemnation; the other of Christ, and by grace, which is in life and saluation. So they are called the olde world and the new, which phrase is vsual in the scripture. Often when God speaketh of sending his Sonne, he saith thus, *Loe I will create new heauens and a new earth:* and the 70. Interpreters, whom the Apostle here followeth, call our Sauiour Christ, the father of the world to come, because (I say) of this restitution which hee maketh in the world. And though the name properlie be giuen to these dayes in which the Gospell is preached, yet the frute & benefite was also before: neither were Abraham, Isaak, and Iacob, nor the other Patriarchs and Prophets, of the olde world, but they also sawe in spirite the daye of Christ, and were then of his Kingdome: onely the name is reserued to

the world present & the world to come.

Esa. 65. 17. & 66. Esa. 9. 6.

vs,

vs, becauſe that bleſsing is now clearlie reuealed in perfect beautie, and Chriſt the author of it hath appeared as one of vs, and dwelt among vs in our owne nature? This world God hath not put in ſubiection to Angels, that is, God hath not made his Angels, neither purchaſers, nor diſpenſers of this heauenly treaſure. It was neuer in their power to haue done this thing; in vaine we ſhould looke for ſuch bleſsing at their hands. If they ſhould enter into this worke they would fall downe vnder it, for it is not an Angell, but it is the Sonne of God, that ſhall change the world, which lyeth in ſinne and ſhame, to faſhion it anew, into righteouſneſſe and glorie.

This is a verie good place out of which wee may learne how to know our ſelues, and all other creatures, and how to giue vnto Chriſt his owne honour: for ſeeing the world to come, noteth all the reſtitution which is by Chriſt, the full change of all that euer was by ſinne, and therefore named World, becauſe we ſhould aſſuredlie knowe there is nothing excepted. If then no part of this world be ſubiect to anie creature, and if it bee Gods eternall counſell, that it ſhoulde neuer bee ſubmitted to anie, no not to Angels: in whom elſe can we truſt, or in what other thing can we put confidence, to haue anie part of this wrought for vs? We are all as our fathers were, men by nature, of the old world, our bodies and mindes full of ſinne, holden vnder the condemnation of the diuell, all creatures againſt vs, and GOD himſelfe hating vs, no way to renewe our age, no man to chaunge our ſtate, no Angell, but GOD hath giuen it to Chriſt alone.

Will I ſay, that I can alter mine owne will, to make it couet goodneſſe? or put power into the members of my bodie, to ſerue righteouſneſſe? or doo the things by which is anie merites to eternall life? or purchaſe againe

God

Gods fauour which was remooued from me. If I wil boast of anie of these, I speake too proud words for either man or Angell, and say that this second world is made subiect vnto me. All good will, all righteousnesse, all merite, all pleasure in heauenly things, all reconciliation, all victorie ouer death, all loue of God, all hope: to be short, all that is good, and all ioy of spirite, is of this new world, whereof Christ is King. And whosoeuer shall think, that anie power of these things is in himselfe, he is puffed vp into pride of heart, such as an Angel of heauen should not beare vnpunished: for not vnto Angels but vnto Christ these things are giuen. What can we now thinke of these men, that tel vs, the sacraments giue vs grace, the masse is propitiatorie for our sins, our submitting our selues to the Church of Rome shall saue vs, the Pope (if we follow him) he cannot erre: Crosses, Bels, candles, Holie water, Vestments, Pilgrimage, pardons, reliques euerie one hath his vertue; the number of praiers hath his measure of reward; flesh or fish it hath his holinesse according to his time. These men, and all the louers of their Gospell, which take away from Christ the onlie rule of the world whereof we speake, and put it in subiection to flesh and bloud, and the elements of the world; what shall we say of them? shall we beleeue them? or shall they prosper? Nay, they haue plowed wickednes, and they shall reape iniquitie; they haue wandred in error, and they shall eate the fruite of lies.

Now if this be so, that all flesh hath no goodnesse in it, that all his wisedome and trauaile can renue no whit of the lost world, or bring anie light into horror and darknesse, but all is of Christ; what shall wee yet do with words of lowder blasphemie, which they call woorkes of supererogation? What shall we do with the Pope himselfe, who by generall voyce of all his Church, is said that he can

dispense

dispence the abundance of merites which were in the gine Marie and all Saints; by his bulls to applie them *fessis & contritis*, that they shall haue dayes of pardon, a nie as he will number? Are they ashamed of these thi Nay they are not ashamed: but euen now they send vs whole volumes to shewe the frute of pardons, howe they are, and of late haue sent vs a bull, that we should experience how they holde this doctrine.

And what shall wee say of such a one? surelie (dea beloued) euen as the Prophet saith of the people of Is *His fornications are in his sight, and his adulteries are be his breasts*: So his vncleannesse is manifest to all the wo and his marke is in his forehead, that he might be know to be Antichrist.

And you (dearly beloued) when you talke with y friendes, who are not yet perswaded in the Religio Christ, when they thinke that they haue free will, or m may deserue by our workes, or that Lent and fasting da are holie, or flesh or fish doo please God, or the signe of Crosse is good, or censing and musique stirre vp deuoc or anie such thing: doo but aske of them, whether t thinke obedience, loue, deuotion, forgiuenesse of sin puritie, life, grace, and such other frutes of Gods spir his mercie? aske (I say) whether they thinke them wo of the olde world corrupt by Adam, or of the new reb by Christ? If they be of the new, God hath not giuen th neither to our praiers, nor fasting, nor working, nor da nor time, nor meate, nor crosse, nor musique, nor bells: be short, no not to Angels, but to Christ alone, to be dis sed according to his will.

If thou wert as good as an Angell, or thy meate as g as Manna that fel from heauen, or thy garments as pre as Aarons Ephod, or thy censings as sweete as the perf

of all the tabernacle, or the daies that thou keptst, were as honourable as the day in which Christ arose againe from the dead: yet neither thou, nor thy garments, nor thy meate, nor thy daies, can set one of thy feete in this world wee speake of: it is the kingdome of Christ, and he hath done it alone, according here as this prophecie is plaine and manifest.

Now followeth this prophecie: *What is man that thou art mindfull of him &c.* By these words the Apostle proueth this kingdome of Christ both properlie and of right to be his, and also by faith through Gods spirit giuen vnto vs, in our Sauiour Christ, they haue this sense: was not thy glorie great enough (O Lord) in the worke of thy hands, but that thou shouldest giue thy sonne to be made man, in whō our nature should bee so exalted, that all power should be giuen to him in heauen and in earth, who by his death should abolish all enmitie against man, that he might bee crowned with glorie and maiestie, and haue eternall life in his owne hand: and all this is according to the verie sense of the Prophet, and therefore heere alledged, as indeed it was, to bee a prophecie of our Sauiour Christ: of vs also it is ment thus. The Prophet considering both the great maiestie of GOD appearing in his workes, and the base and lowe estate of a fraile man, that such a God of so great maiestie, should haue fraile respect of a fraile and wretched man, he could not but thus humble himselfe: what is man, O Lord, that thou shouldest regarde him? Such thoughts (dearelie beloued) let vs haue, and with such secret counsels let vs nourish our faith.

This is the meditation to which wee are called in all the workes of God, and for this cause God hath giuen vnto vs eyes of men, full of reason and iudgement, that wee should diligentlie consider of all his creatures. *Meditation in the workes of God.*

When we see the heauens, we cannot chuse but co
before them, it was not the hand of man that set them
high. We knowe the shining light of the Sunne, it is
giuen vnto it from earth or earthly thing, wee are sur
earth is round; our owne trauell hath found it so, and
eyes doo see the Sunne doth compasse it about; then
strength of the world can make it stand in this wide ex
space compassed with the firmament? The Sea that
great and violent, who can stop the proude waues of
make it keepe his course to rise or fall? The diuell may
a while dull our hearts that we may be made like the
and mule, in whome is no vnderstanding, and think
chaunce and fortune, and wee cannot tell what, so that
all these workes we be neuer the better; but if the pow
the diuell be broken, and we be carried out of the dark
that he hath scattered before vs, our hearts shall see and
it, and our tongues will confesse, *The heauens declare the*
Psal. 19. 1. *rie of God, and the firmament sheweth his handie worke:* n
onelie in these thinges which before the simplest eye
great and marueilous, but in euerie thing wee shall b
wisedome. When we see the constancie that God ke
with the day and night, which haue their course for
wee will see much more the certeintie of his counsel
the assured couenant that he hath made with his chil
when we see how he cloatheth the flowers of the field
feedeth the yong birds that call vpon him; much mo
will knowe, that he will not leaue his elect in their in
ties, but will cloathe their nakednesse, and minister
vnto them.

And to be short, in all things we shall behold the go
of GOD: and as the Prophet Dauid here doth, abo
workes, wee shall acknowledge his goodnesse toward
whome alone he careth for aboue all other; and wh

he hath made ruler ouer all his creatures; with which thoughts wiselie conceiued, it is vnpossible but we should be stirred vp with thankfulnesse, and with all our power, set forth his praise, who hath had so great mercie vpon vs.

It followeth, *Thou hast made him a little while inferiour to the Angels.* In these words the Prophet breaketh vp this praise of Christ, with an acknowledgement of his present state in earth; that if one should thinke, where is all this glorie, where is this honour hee speaketh of? Was not his life in much affliction? Least anie should bee offended with this consideration, he preuenteth it thus, as if he had said; and thy Sonne (O Lord) whom thou hast exalted so highlie, and giuen vs this glorie through him, we confesse thou diddest abase him, and madest him awhile inferior to thine Angels, and gauest him vp vnto death for thy peoples sinnes; but thou diddest raise him againe, and gauest him honour and glorie ouer death and sinne.

The Prophet Esaie, in the like purpose doth notablie set out this great humbling of our Sauiour Christ, not onelie beneath Angels, but beneath the lowest condition of all men: and after sheweth how GOD would raise him vp aboue all his enemies, that no man should be offended at the crosse. And in this we learne, that indeed hee had exceeded of euill: he was in deede abased, in deede bare our sinnes in his bodie, and was trulie broken for our transgressions: that in the feeling of his sorrowe, wee might the more sensiblie see, what was all his loue towardes vs. And for as much as the glorie heere spoken of, is ours, in as much as wee bee members of Iesu Christ to whome it is giuen: wee learne heere so to looke for this glorie, euen as our Sauiour Christ hath attained vnto it before

Esay. 53. 2.

God humbled him vnto lowe degree, that he might
him: our life must be as his, we must suffer with him,
we may come vnto his glorie. Without him, we are
in anger: in him, we be reconciled through manie afflictions. He that liketh not thus to goe vnto glorie, let
lie downe againe in his owne shame, where Christ did
him, and make the world witnesse of his vnspeakable
lie. And hee that will murmure against these afflictio
this way of life, which are no other than Christ him
did suffer, a thousand folde more than he hath left the
vs, let him leaue his Redeemer, & dwell againe in the
dage of death, that the Angels may beare witnes of a
thankfull wretch.

But we (dearly beloued) as manie as glorie in the
of Christ, we must reioyce in afflictions, and thinke th
proach of Christ more honourable than anie ornamen
golde and siluer. Let vs comfort our self in this, that the
Christ were humbled, and our heartie desire is, to be
yoake with him: yet his oppressours liue not euer,
Afflictiõs are but a-while. Scripture saith: it is but a verie little while, that thus
hast made him lower than Angels: euen so are all our
bles, as a clowde that is blowen away, as the darke ni
gainst the appearance of the Sonne, a verie little while
they are no more. Wee may call it as Paule did, the
1. Co. 4. 17. mentarie lightnesse of this affliction; or as Peter did,
1. Pet. 1. 6. while now we are made sorrowfull: or as the Proph
uid did, heauinesse may endure for a night: euen
with vs all, and whatsoeuer our troubles be, manie in
ber, great in weight, grieuous in circumstance, why
we murmure?

The Sunne that shineth, giueth a salue vnto them
day that vanisheth, drieth vp the wound, and in a ver
while it is quite forgotten.

A blessed medicine, that neither all Apothecaries can make worse with drugges, nor all tyrants can keepe it away with prisons, nor all frowardnes of the patient, can make it of lesse vertue: but all afflictions whatsoeuer they be, they are healed with this, if we be humbled with Christ a verie little while, and all is cured. If this be not enough to prepare our hearts to tribulation, that they are our leaders to a perpetuall ioy; nor this enough, that Christ hath tasted of them all before vs, and wee shall bee like vnto him: yet this is enough, euen for a froward man, that though all troubles doo come vpon vs, yet a verie little while, and they are all consumed.

This is the goodnesse of God toward his Church, hee would not lengthen the daies of their life into manie hundred yeres, as he did at the first, when his Church had greater peace: for if now we had such liues, it is vnspeakeable, what should be the oppression of the godlie, and what the tyrannie of the wicked. How would they swell in pride, and tread the godlie vnder foote, if they should liue manie hundred yeares, that now doo hate vs to death, and beyond death, shewing crueltie to our bones and ashes, when their owne feete stand at the graues mouth, and the earth is ready to swallowe them vp? Howe would the mightie men make vs labour out all the strength of our bodie, the couetous men make vs pine with hunger, the ambitious men powre contempt and shame vppon vs: if nowe, since their mindes are so fraught with mallice, their bodies had also strength of a thousand yeres? But a short & fraile life is such a bridle in their iawes to pull them backe, and death such a tyrant ouer them to appall their courage, that they haue no heart to doo as they would: and yet, if they do rage as mad men, not seeing their end, God hath neuertheless had mercie vpon vs, turning their plague into our blessing, and hath

giuen vs but a short life, least wee should mourne too long: so that, whatsoeuer temptations we fall into, yet but a little while, and the Lord will deliuer vs from euill: and our troubles haue but a small reckoning, to the hindrance of our glorie. For it is but a while here, God hath made inferiour to Angells.

All things in subiection vnto man.

It followeth; *Thou hast crowned him with glorie and honour, thou hast set him ouer the workes of thine hands, thou hast put all things in subiection vnder his feete.* In al these words we learn the exceeding honour vnto which GOD hath raised our Sonne Christ: to be crowned with glorie and honour, and to haue the excellencie of all dignitie giuen vnto him, as the words following in the Apostle, doo plainlie expound it, where he saith; In that he put all things in subiection vnder him, he left nothing not subiect vnto him. And in this, according to the Prophet, we must see our owne dignitie also, so as we are Christs: for this honor is not the natural man, as all the miseries of our life can testifie; but it is his that beleeueth himselfe to be Christs, that can say as Saint Paule saith, *I liue not now, but Christ liueth in me:* ouer such a one the prouidence of God watcheth, the Angells pitch their tents about him, and hee seeth great securitie in all his way. Though the mountaines were mooued, or the seas make a noyse, yet the name of the Lord is his strong tower, and he shall not be mooued: for God who hath made him Lord of all, maketh that all thinges worke to him for the best. If at anie time he seeme afflicted to the world, it is but as a shewe or vizard that seemeth fearefull, when the naked face of a man is vnderneath; so these are but appearances without of a little mourning, when within is nothing but a perpetuall ioy of the holie Ghost.

S. Paule against those that are too much troubled to behold our sufferings, saith thus: (I grant you) we are wrong

but wee are not crushed in peeces; we are troubled, but not 2. Cor. 4. 8.
at our wits ende; we are persecuted, but not forsaken; we
are cast downe, but wee are not killed: as if the Apostle
should haue said vnto them; O, you thinke vs in great bon-
dage, but our freedome is more than you are ware of. And
in another place hee notably setteth out these afflictions of
the godlie, which the world thinketh to bee so great, that
men shrinke backe, and dare not looke on them: I will tell
you saith S. Paule, we are as contemned persons, but indeed 2. Cor. 6. 9.
honorable; as dying, but indeede aliue; as men chastised,
but there is no death neere vs; lamenting, but indeede per-
manallie reioycing; as poore men, but indeed we make ma-
ny other rich; like men that had nothing, but indeed all the
world is ours. So we see how this is true in vs, euen now by
faith, and after this in full performance of our inheritaunce
with Christ, in the resurrection of the iust. And thus euen
in outward things we are partakers of Christs kingdome,
so that nothing can hurt vs.

Now touching the inward things, that is, a freedome of
conscience aboue all things; this we knowe, if wee bee in-
grafted into the bodie of Christ, we be his, he liueth in vs,
his victorie ouer all is ours, we see it by faith, and all things
are in subiection vnder our feete; Paule, Appollo, Cephas,
things present, things to come, life, death, the world it self,
all is ours, the faith of Christ exalteth vs, and hath made vs
higher than the heauens. In heauen and earth wee haue no
Lord, but the Lord Iesus, and all things are vnder his feete,
our faith hath made vs one with him, wee are his, and all
is ours, and no man can nowe beare rule ouer our faith, ex-
cept hee will beare rule ouer Christ: by faith wee are one
with him, his power is ours, we reigne with him, wee are
risen with him, and the worlde hath no more power ouer

Will one come to vs, and forbid vs flesh, forbid vs
meate, commaund vs fish? heare it not, it is the doc
diuels. I speake not now of ciuill choyce of meates, dr
apparell, &c. we be Christs, and all meates are ours. W
he say this garment is holie, this daye is fasting, this rel
is to be honoured, this order is religious, this crosse is
fensiue against the diuell, this cake is thy sauiour, this m
is propitiatorie, this worke is meritorious, this pope is
lawgiuer, this church of Rome is the warrant of thy
What shall wee say to such swine that lie wallowi
mire, and seeke for righteousnes in dung and claye, w
Christ the sonne of God hath offred vs his righteousn
What shall we thinke of such seruile men, who will
vs into bondage of euerie trifle, whō Christ hath made
lers ouer all the word? For what is it else but to make
in bondage to things, than to bring me in this feare of th
I may not touch them, I may not eate them, I may not
them: that will make me holie, this will defile me, and
Tit.1.15. like. Is this the voyce of Paule, *To the cleane all things*
Mat.15.11 *cleane?* Is it the voice of Christ, *That which entreth in*
mouth, defileth not the man? Is this the voice of the Ap
1.Cor.6 20 in another place, *You be bought with a price, be not the ser*
of men. No (dearlie beloued) if we haue faith & be of Ch
God our heauenlie father hath giuen vs his own sonne,
with him he hath giuen vs al things: we haue receiued
libertie of the children of God, & the conscience of a C
stian man is no more in the power of the world, but th
only sinne vnto him which is the breach of the law of G
Now sith this is the state of a Christian man, & that th
1.Iohn.3.4 things are in subiection vnder his feete, we see eafche
what ground our Sauiour Christ said, *That the kingdom*
Christ is like vnto a precious stone, which if a man finde,
will sell all that hee hath to buy it: for all other riches

all dominions, they haue their measure, onlie this treasure is infinite, and hath all thinges vnder it. Now let euerie man boast himselfe as he will, some of chariots, some of horses, some of one thing, some of another; but thou if thou wilt haue perfect ioy, boast thy selfe of a christian heart: neither the gorgeous chambers of any Princes pallace, nor the rich iewell houses of the earth are comparable in glorie vnto this: for what is it to be garnished with gold, and siluer, and vaine sights of a corruptible eye, which in time consume, and the rust and canker fret them away? but in thine heart which Christ hath sanctified, there is greater treasure than this if thou looke vpon the earth, thine eyes are cleere to see fro East to West, & all is thine, the stones in the streates are at league with thee, & the beastes of the field are at peace with thee: Let all the tyrants in the earth lift vp their hands against thee, they shall not finde anie thing vnder heauen to doo thee hurt: all creatures are sworne to thy safetie, and it is not possible for man to break their faithfulnesse; they can doo nothing vnto thee but good. Looke also without the bounds and compasse of Heauen and Earth, and with pure eyes thou seest greater things than these; thou seest Hell abolished, death troden vnder feete, the first sorowe cast out into shame, Saints and Angels are in thy sight, immortalitie hath lengthened thy daies, and the glorie of God is before thee in a glasse. He that can build thee such another tabernacle, let him be thy GOD, and where els thou findest such treasure, there settle thy heart: or if this onlie be the greatest, reioyce onlie in this, and pray for a sincere faith, that thou maiest indeed see it, and haue thy soule knit vnseperably vnto it, that thou maiest greatlie despise all other things, & say as the Prophet Dauid said: *What is man, that thou art mindfull of him:* and thus farre at this time. Now let vs pray. &c.

The hart of man is the richest of al treasures.

The ninth Lecture, vpon part of the 8. verse, and vpon the 9. and 10. verses.

But we yet see not all things subdued vnto him.

9 *But wee see Iesus crowned with glorie and honour, which was made a little inferiour to the angels, through the suffering of death, that by Gods grace he might taste death for all men.*

10 *For it became him, for whom are all these things, and by whom are all these things: seeing that he brought many children vnto glorie, that he should consecrate the Prince of their saluation through afflictions.*

I Tolde you at the beginning, that the Apostle in the first and second Chapter setteth purposelie out the person of Christ, how he is God and man: how he set out his Godhead, in the first Chapter you heard; vnto which he added this earnest exhortation in the beginning of this Chapter, whereof also we haue alreadie spoken.

Now, in these words which we haue read, he beginneth the other part of his purpose; to teach, that our Sauiour Christ is perfect man, and taketh his occasion of the testimonie before alledged, which he applied vnto Christ as chiefe and principall, though it bee ment also of all men: for when he had so highlie magnified man; in consideration of mans present state, a doubt is streight mooued: how can this be, sith we see not these things yet subiect vnto him?

To this the Apostle answereth, that it is alreadie accomplished in our Sauiour Christ, who is become man for our sake,

sakes, and through death hath gotten this glorie for vs: so here is a full declaration how this prophecie alledged, is verified in man. And a preparation to teach more at large, how Christ is perfect man. In the wordes of this eight verse: *But now, we see not yet all things subiect vnto him:* he moueth the doubt, which is easilie made against that scripture, which so highlie extolled man, and answereth thus vnto it. Indeede, I graunt, all thinges are not yet thus subiect vnto man, but yet in Christ wee see this alreadie accomplished; for wee haue seene him made lower than Angels, and yet againe exalted, and crowned with glorie and honour, euen as himselfe is witnesse; al power is giuen me in heauen and in earth: and so he is risen from the dead, that death hath no more power ouer him for euer; who being made man for vs, in him it is accomplished, that man is ruler ouer all the works of GOD: now in part, and after this, fullie, when our base bodies shall bee chaunged, and made glorious. In this wee see, how he commeth to speake of the manhood of our Sauiour Christ, which after he declareth more at large.

For the suffering of death; some translate this, through the suffering of death, as shewing the cause why God exalted him: but neither is that so pertinent to the Apostles purpose, nor his words doo so signifie; but thus: for the suffering of death, that is, to the end he might suffer death.

So he sheweth the cause why Christ was made lower than Angels, and that is, because he might die: for otherwise, in the maiestie of his Godhead, all death, and all corruption fall before him, and nothing can stand in his sight but life, glorie, and immortalitie: therefore, to the end that that immortall and glorious GOD might dye, and death might come vnto him, it must needes bee, that he should be humbled beneath Angels.

In

In the words that followe: *That by Gods grace he* ... *taſt of death for all men:* he ſheweth heere the cauſe why ... died: as this was the cauſe of abaſing him that he might ... ſo this was the the cauſe of his death, that he might dye ... vs, that is, that he might take our death vpon him, and ſo ... him we might bee deliuered from it. Where he ſaith ... *the grace of God:* he ſheweth, that it was the free loue of G... that gaue his ſonne vnto vs, & no deſert on our behalfe; ... when we ſought not after him, then he offered himſelfe ... to vs. And when we ſate, as the Prophet ſaith, in darkne... and in the ſhadowe of death, then a great light roſe vp ... vs, to this end, that wee which are the Gentiles might pra... God for his mercie. And where it is ſaid: *that he might ta... of death:* he calleth it here the taſte of death, to haue ind... ſenſe & feeling of the paines, not diminiſhing the paſſion ... as a thing lightlie touched, but warranting the bitterne... and all the ſorowe of it, euen to the bottome of the gra... and death to bee taſted and felt indeed, and ſaying; *for all* ... he meaneth not by, all, good or bad, whoſoeuer they be; ...

Ioh. 3. as S. Iohn plainlie expoundeth it: *God gaue his ſonne to dye ... the end that all that beleeue ſhould not periſh, but haue life eue...*

Matth. 28. 18. *ſting.* So our Sauiour Chriſt ſaith: *all that beleeue and are ba... tiſed ſhall bee ſaued.* So thus farre the Apoſtle hath taug... plainlie, both how the former prophecie is accompliſhed ... Chriſt, and is verified in euerie one of vs; and he hath al... begun to teach this doctrine, that our Sauiour Chriſt is pe... fect man, which in this Chapter (I ſaid) was his eſpecial ... purpoſe. Now, touching this great excellencie of ma... whereof the Apoſtle hath ſpoken, and how wee bee ma... partakers of it, a little further way it.

He hath ſpoken great and merueilous things, euen as ... Prophet had ſaid: *Marueilous things are ſpoken of thee, thou ... tie of God.*

Pſal. 87. 3.

The

There is neither Sunne nor Moone, sea nor land, gold nor siluer, meate nor drinke, no elements of the world, no obseruations of Moses lawe, no traditions of men, that is ouer man, but man ruleth all, and all is vnder his feete. Here streight way, both Iewe and Gentile saith: these be indeed golden promises, but where are these honorable personages you speake of? Are not wee as our fathers were, and doth not death deuoure vs? To this the Apostle answereth: I graunt we doo not yet see with our eyes, how these things are: but I say againe, our eyes are no Iudges in this case. The glorie is not earthlie, and the kingdom is not of this world, whereof we speake; but the riches are spirituall, and of the spirituall man they are discerned: knowe thy selfe, that by faith thou art Christs, and he thine, that he died for thee, and thou liuest by him, that thou art flesh of his flesh, bone of his bone, a member of his bodie, and whatsoeuer is his, is thine: haue this faith, and now come and see, and thou shalt see all the glorie of the world, lesse than the glorie of such a man: for thou seest Christ humbled indeede once, that he might suffer death, but euen then when hee was in the shape of a seruant, thou sawest him full of grace and truth, euen as the onelie begotten sonne of GOD; thou sawest him soft of speach, but of merueilous wisedome; plaine in teaching, but full of grace and power; simple in countenance, but of inuincible courage; of lowe degree, but of excellent power; of no accompt among men, but great in miracles, at which, man was astonished.

Thus thou hast seen Christ, euen when he was lowest, highlie exalted; that thou hast no good cause to reason against thy dignitie, though thine eye see not, euen in this time, all things subiect vnto thee: but see further into our Sauiour Christ, and thou shalt see more of thine owne honour.

Thou

Thou haſt ſeene him in thy fleſh raiſed from the
and in thy nature aſcended into heauen, that man in h
ſon might bee crowned with glorie and honour; wee
ſeene him carrie our fleſh into the preſence of GOD h
ther; and it is no more poſsible to take this glorie fro
as many as be one with him, than it is poſsible to pull
againe his perſonall humanitie from the perſon of his
head. This I ſee in Chriſt, and knowe it in my ſelfe:
what, though yet awhile, the outward man bee gri
Thou foole, that which thou ſoweſt, it reuiueth not a
1. Cor. 15. 36. except it firſt dye; a little corne of wheate, it cannot
vertue, to become thirtie or fortie times better than i
being multiplied to ſo many, all as good as it ſelfe, & h
ing beſide fruitfull increaſe of ſtrawe and chaffe, ex
firſt be caſt in the ground and dye: and how ſhouldeſt
haue a change, but if thou bee firſt corrupt? and how
art thou better than a graine of corne, that thou mig
ſurely know, when through corruption thou ſhalt co
to incorruption, that thy glorie ſhall bee then vnſpe
and all things ſhall ſerue thee to make thy life infinitely
ſed more than it is? Thy hope now, if thou couldſt e
it a thouſand fold, yet it ſhould bee greater than thou
imagine; and thy faith, if it could comprehend more
rance of immortalitie, than thy eye doth ſurelie of the
of the Sunne, yet thou ſhalt finde the fruit of it aboue
thoughts. This thou ſeeſt, if thou ſee Chriſt: and this
knoweſt to be thine, if thou know thy ſelfe to be one
him. And for thy ſinnes, howſoeuer they cleaue vn
bones, hate them as thou hateſt hell; for from thence
are, and the diuell worketh them; but care not for the
though they were heauie in weight, and many in nu
what then? thou haſt thy hope, not in thine owne p
but in the bodie of Chriſt, into which thou art grafted

which there is no spot nor blemish, but perfect righteousnesse, euen before GOD; and in him as all other things, so these also is put vnder thy feete, and thou art ruler ouer it. And thus farre of the doctrine of the Apostle heere taught vs in this his exhortation.

Now let vs returne to his other purpose, how he teacheth the humanitie of our Sauiour Christ: the first reason whereof is in these words: *that he might tast of death for all:* for as to the end he might suffer death, it was necessarie he should be humbled, because death els could not come into his presence; so suffering death that man might bee deliuered by that death it was as necessarie that he himselfe should be man, for so were the iust iudgements of GOD; he gaue vs a lawe and pronounced a curse to him that brake it; therefore when wee had all trespassed, wee were fallen into the punishment of our sinne: for the threatnings of God are not as the words of a man, that can alter, or by some intercession that they can bee mitigated; but with God there is no change nor shadowe of change: that which with him is once purposed, was euer decreed, and his wordes are not weake, but what he hath threatned, if we fall into his hands, all the creatures of the world haue no helpe for thee: so that this being decreed of God, *Cursed is he that abideth not in all things written in this booke:* all people must needes say, Amen, and the soule that sinneth must needes dye: redemption from this, there is none to be looked for, but by suffering of it, for the Lord had spoken, and it must be done; so our Sauiour Christ, sith he would deliuer vs, he must bee made vnlike vnto vs, and in our nature dye the death. Deut. 27.

Our sinnes are not imputed vnto vs, but they were imputed vnto him. The punishment of them is forgiuen vs, but it was not forgiuen him. Righteousnesse is freelie giuen vs, but it was not freelie giuen him. He obeyed the law

of

of his father euerie iot, and euerie title, that he might
all righteousnesse. He bare the condemnation of h
death, that he might abolish it. He tooke vpon him the
tinesse of our sinnes, and bare them in his owne bodie
he might naile them vpon his crosse. When it pleased
our heauenlie father, of his great mercie, to accept the
dience of his law for our perfect righteousnesse, and to
vnto it the recompence of eternall life; and when it pl
God to accept this for a full punishment of all the sin
man, if any man could be found to beare it before God
ouercome it, our Sauiour Christ craued no more but
the residue he perfourmed all in his owne bodie, and b
eternall spirit ouercame it; so that in him is life, in h
righteousnesse, in him is immortalitie, in him is the rec
led good will of God, and that excellent wisedome w
hath made vs by faith one with him; the same hath m
vs partakers of all his honour and glorie. Thus we see
what necessitie we are constrained to acknowledge th
manitie of our Sauiour Christ, and why he must needs
made man.

It followeth now in the tenth verse: for, *it became him whom are all things &c.* The Apostle now goeth forw
teaching more largelie this doctrine of the humanit
our Sauiour Christ: and first he taketh away the offence
it, then setteth downe manifest reason to prooue it. To
ing the offence, wee cannot denie, but many thoughts
cogitations arise in a carnall man, when he considereth
sonne of God, to take flesh of the virgin Marie, to bee
man in all likenes vnto vs, except sinne, to hunger, to th
to suffer all that he suffered; we would thinke this my
verie strange, if we had no more wisedome but of the
of man to meditate in it. And therefore to stop all such
fences, and vtterlie to take away all the tentations of th

touching the incarnation and suffering of Christ, hee saith thus: *for it became him for whom are all things, and by whom are all things.* An excellent saying, and able to bring in obedience vnto God, all the thoughts of man. All things came for Gods glorie, and all thinges are according to his will: he hath so decreed, and this was best in his eyes, who will reason against it?

It followeth: *when he would bring many children into glorie, to consecrate the Prince of their saluation through afflictions.* In these wordes, the Apostle setteth downe, what was the decree of God, that from henceforth all mouthes might bee stopped, and no man should haue iust offence in the crosse of Christ. Beside this, in these words we may gather an argument also, for the humanitie of our Sauiour Christ, which is this: God decreed to bring man to glorie through afflictions, but so our Sauiour Christ entred into his glorie, therefore he was also perfect man. A necessarie and sure conclusion in the schoole of Diuinitie, where we striue not about words. These words, *manie children:* meaning all the elect, haue respect vnto these, *the Prince of their saluation:* meaning Christ; for in that he is called their chiefe leader into life, it is witnessed, that he is one in nature with the residue, a brother among all the children, whom the other might follow: so these words, *to bring into glorie,* haue respect to the other part, *to consecrate by afflictions:* So that the decree of GOD, was, to make such a way of life, in which his children by many afflictions should bee made meete for an inheritance of glorie, which way, according to the will of his father, our Sauiour Christ hath gone, that he might be knowne to be man, and the author of our saluation. And so wee see the argument whereof we spake, why our Sauiour Christ was man, and submitted vnto death. Now let vs further marke, what we may profitablie learne in this verse.

First, where it is said: *It beseemed him, for whom ... things &c.*

Let vs learne in all things, whereof our hearts can ... der, to make this vnto vs a sure principle of all truth, ... & goodnesse; that so it was decreed of God. How ... euer wee decline from this, to thinke it either straunge ... nie other thing better: so farre we fall into all vnright ... nesse, vntruth, and sinne, being seduced with the corr ... of our own hearts. Let vs hold this then with an vnch ... able purpose: If it bee once reuealed, this is the dec ... God. Bring downe the haughtines of thine own tho ... and humble thy minde and vnderstanding, to acknow ... all counsell, wisedome and iustice, to be in Gods ordi ... and if any thing seeme better vnto thee, confesse the ... nesse of thy heart, and say with the Prophet Dauid, ... *my sinne:* further reasoning than this, is all of euill: and ... soeuer presumeth to dispute more, he shall be ouerth ... at the last in his owne folly, and giue glorie vnto God ... owne destruction.

The Apostle here to take away all foolish questions ... superfluous, about the humanitie of our Sauiour C ... with this one word he stoppeth the mouthes of all pr ... men: So the Lord appoynted; so it seemed good vn ... Lord. Such humilitie as this, was in Moses, when he ... keth his long exhortation to the people of Israel, and ... telleth them, that when they shall forget the Lord, and ... pise his statutes, the wrath of GOD shall waxe hot a ... them, and he will bring vpon them euerie curse that is ... ten in the lawe, euen so doing with them, as he did wi ... nations that were before them: which wonderfull ... ments of God vpon his own people, should make the ... amased, whereof yet least any man should curiously ... pute, Moses addeth: The secret things belong to the ...

God, but the things reuealed belong vnto vs, and to our children, for euer. As if he had said: these are the ordinances of God, let vs walke in them; if wee transgresse, the punishment of our sinne is before vs: further, wee shall dispute in vaine, the secret things belong vnto the Lord our God, and his iudgements cannot bee searched out. Such an humble confession was in the Prophet Dauid, in his great persecutions and troubles, wherein (no doubt) all his sorowe was not for the sonne of Isay, hee would not haue made such complaints & cries for the fall of a fraile man; but he knew the promises that GOD had made vnto him, and al his faith grew it rested vpon them, so that all his foundations seemed to bee cast downe, and it shooke his heart and reines, to see the strength and rage of his enemies, and himselfe as a dead dogge in Israel, that is, a man without any accompt or reckoning: yet notwithstanding all this, though his own wisedome had failed never so much, yet hee saith, *I should bee dumbe, and not open my mouth:* for thou O Lord doest it: however his owne wit was turned vpside downe, that he saw nothing how things could come to passe, yet he acknowledgeth his sinne, that is, his follie, his ignorance, his infidelitie, if he should not confesse all that GOD did, it was best, and the next way to bring all his purposes to passe. Deu. 29. 29. Psal. 39. 9.

The Prophet Ieremie beeing vtterlie amased, what it should meane, that the way of the wicked did still prosper, and why they liued all in wealth that did rebellioustie transgresse, why God planted them, to make them take root and bring forth fruit; as he was astonished at this work, and broke forth the thoughts of his heart, yet first he acknowledged his owne ignorance, casting downe the thoughts of his owne reason, and sayd: *O Lord, if I dispute with thee, thou art righteous.* Iere. 12. 1.

It was a readie bridle to the holie Prophet to rule all his

thoughts, to say, the Lord hath done it, let vs hold our peace.

And an excellent example of this humilitie, is our Sauiour Christ himselfe, to teach vs modestie that are but men: for he, who so loued the people of Israel, that he wept ouer their Citie, when they would not repent, praied for them when they hung him on the Crosse, gaue his life for them when they had cast him off, and would none of his salvation, he that had this vnchaungeable loue to his brethren, flesh of his flesh, and bone of his bone; yet when he called his humane thoughts to the consideration of the decree of God, he humbled himselfe, changed his affections, reioyced in other thoughts, and sayd: *I thanke thee, O father, that thou hast hid these things from the wise and prudent, and hast reuealed them vnto little ones:* when he sawe he was sent their onely Master, for the truth of GOD, to confirme the promises made vnto their fathers, he had no other longing but how to saue them: when he sawe another counsell of GOD, that they were not all Israel which were of Israel, he knew this was best, reioiced in spirit, gaue glorie vnto God, and would search the reason of his vnsearchable iudgements. Who is he then, or of what wisedome that dare dispute against the counsell of GOD? Are we greater than Moses, wiser than the Prophets, or higher than our Sauiour Christ? Or haue all men held their peace at Gods workes, that wee should reason against them? Let vs then rule our selues, or rather let vs be ruled of the Lord, that we may say as the Apostle sayd, that this may be the reason of all our beleefe: so the Lord hath thought good. A place much like vnto this, is in the 24. of Luke: when the two disciples that went to Emaus had communed exceedingly at all the things that had happened vnto Christ, so that their faith began to faile them: thus our Sauiour Christ reprooueth them, and all the reasoning

Luk. 10. 21

was within them: *O fooles and slowe of heart to beleeue all that the Prophets haue spoken:* must not Christ needes suffer these things and so enter into glorie? He referreth them first to the Prophets, to know that this was the decree of God: but then laieth a necessitie vpon the performance of his word, that it must needes be so: and if that bee not onlie good, onlie iust, onelie wise in our sight that are but men, let vs not maruell, there is no cause in this world of our misliking; but because we bee fooles, and slowe of heart to beleeue. And thus farre the thing it selfe speaketh, how meete it is for vs to humble our selues vnder all the ordinances of God.

It followeth in the Apostle: *for whom are all things, and by whom are all things.* This is a singular reason, why wee should be obedient, and aske none accompt of al the doings of the Lord: Is man afflicted? why should he not bee so? the Lord hath done it, and for the Lord he was made: are the reprobate ordeined to destruction? why should they not? the Lord so ordeined it, and for the Lord they were made: are the elect freelie saued? why should they not? the Lord hath saued them, and for the Lord they were made: yea, but the reason of these things I see not: yea, but (O man) who art thou that takest a contrarie part to dispute against God? are not all things for him, and art thou onlie enuious against his glorie? Thus (dearelie beloued) carrie the word of God to leane on, and beleeue assuredlie it shall be fulfilled; and thinke that it is best, and you shall not bee moued for euer. If you come in place with those ancient worne creatures, who with a colour of gray haire, which is the wisest part in them, so long deceiue our people, they or their disciples, if they reason against you; hath GOD forsaken his Church a thousand yeare, and were all our fathers deceiued before Luther was borne, such antiquitie, vnitie, vniuersalitie, was it all in error? These words taken vp againe in our

daies, and countenanced with the gray heads of our P
fies, Watson, Fecknam, Cole, Heath, & other like, O
how many men doo they deceiue? for their owne re
lifteth vp it selfe, and they say; how can this be so? so
wise, so many learned, so many noble, all deceiued?
God forgotten to be mercifull? First, I would aske of
men but this one question: and if they will not willin
bee deceiued, let them answere as they thinke. What
word of all these, both might not, and did not the Phar
say against our Sauiour Christ? and how dare they
reason against the Gospell of Christ? with the same
ment, with which the Pharisies reasoned against Chri
but they will say, now Christ hath made a promise to
with his Church to the end.

Deu. 18. 18 Esa. 59. 20. And had he not made this promise before? Is not Je
Christ both to day and yesterday, and the same world wi
out end? Looke in the 18. of Deut. and in the 59. of Es
as absolute, as full a promise then as now. But they
not so long in error; put case they were not, he who pu
shed the transgression of the lawe giuen by Angels, wi
400. yeares blindnesse; may not he punish the transgres
against his Gospell, giuen by his onlie sonne, with 800
1000. yeares blindnesse: But for your sakes (dearelie be
ned) I doo more than I would, and with reason I con

2. Thes. 2. 2 them, which haue no reason. Let vs come to the tex
answere out of it. Was the world deceiued so many hu

2. Thes. 2. 7 dred yeare? why should it not? The Lord ordeined
there should come an apostasie, and a generall fall from
faith of Christ, that the world might bee seduced with

2. Thes. 2. 8 man of sinne, whose age began in the Apostles times,
shall not vtterlie dye till the day of Christ. Thus the Lo
appoynted, and so let it be, for all things are for his glorie.

And here let vs rest in all the things that euer our hea

thinke vppon, if wee can see no reason of the word of GOD, we can see humilitie to confesse before him: O the depth of the riches, and of the wisedome, and of the knowledge of GOD, how vnsearchable are his iudgements, and how are his waies without finding out? and because wee knowe, that of him, and by him, and in him are all things, let vs speake it; to him be glorie for euer more. All Counsels, all Doctors, all examples, all decrees, all what you will, they are not our Schoolemasters, but our fellowe scholers, that wee may learne together out of the word of GOD, whose decree shall stand for euer, and whose iudgements are perfect righteousnesse. Ro.11.33.

That which followeth in the latter ende of the verse: *to consecrate him by afflictions:* or to make him perfect by afflictions: the meaning is, that Christ in his death, accomplished a full redemption, and so was prepared to receiue an inheritance of glorie, not attributing so this worke to his death, as though all his life had been impertinent: for in all his life, Christ was made our redemption. Saint Paule expresselie saith: *By the obedience of one, a great many are presented righteous:* And againe he saith: *For this cause he was made subiect vnto the lawe, that he might redeeme them which were holden vnder the lawe.* And for this cause he pretermitted not one iot, or one title of it, that he might bestowe vpon vs the fulnesse of all righteousnesse: but the scripture attributeth commonlie our redemption to his death, because it was the chiefest and greatest worke of all, the accomplishment and perfection of all the rest vpon the crosse, he was lowest cast downe, and vpon the crosse he triumphed ouer Sathan, and after the crosse he obteined power ouer death and hell; therefore in it, as the Apostle saith, he was consecrate to eternall glorie. And thus farre at this time. Now let vs pray. &c. Rom.5.19. Gala.4.4. Phil.2.6. Col.2.

The tenth Lecture, vpon the 11.12.& 13.verses.

11 *For he that ſanctifieth, and they which are ſanctified, are all of one: wherefore he is not aſhamed to call them brethren.*

12 *Saying, I will declare thy name vnto my brethren: in the middes of the Church will I ſing praiſes to thee.*

13 *And againe, I will put my truſt in him. And againe: Behold, here am I, and the children which God hath giuen me.*

THE reaſons before vſed, to proue the humanitie of our ſauiour, were three. Firſt, he died for man; and therefore it was neceſſarie he ſhould bee man. Secondlie, it was the decree of GOD to bring man into glorie, through many afflictions: but ſo Chriſt our head was alſo conſecrate to enter into glorie; therefore he was naturall man.

Now it followeth: *For he that ſanctifieth, and they that are ſanctified are all of one.* This word, *for*, noteth a cauſe of that which was ſaid before: and he had ſaid this; he that leadeth other into the glorie of God, by the ſame way he muſt enter alſo himſelfe. He addeth now the cauſe and ground of that ſaying: becauſe they muſt bee of one nature, both he that leadeth, and they that are led into this ſaluation.

Now, becauſe the Apoſtle hath ſpoken ſo plainlie of the nature of our Sauiour Chriſt, that he is perfect man, to teach vs, that yet not in our owne nature, but being regenerate by his grace, wee are made children. Therefore the

Apoſtle

Apostle changeth his former speach: and in stead of saying, he that leadeth into glorie, which is the worke spoken of, he saith, *He that sanctifieth*, naming the vertue incident, by which the worke was done; and in stead of, they that are lead, which is the benefite imployed, he saith, *They that are sanctified*, which is the qualitie with which they are indued: meaning yet one thing before, and now; there in plaine words calling it our entrie into saluation; heere by a figure naming it, our sanctification, which is the meanes of our inheritance of it. And by this, exhorting vs, that we wold follow holinesse, which is our likenesse with Christ. And this much touching these words, how they hang with the former.

Now to consider them in themselues, we haue the third argument, for the humanitie of our Sauiour Christ, which is this; He that shal sanctifie his people, must become one with them: but Christ hath sanctified vs, therefore he is of our nature. And the force of this argument standeth vppon that ground whereof we haue spoken; that this is the decree of the iust God, that the nature of man could not bee sanctified, but in the person of man.

A proofe and declaration that it is so, is added by the Apostle in the residue of the verse, *And for this cause he is not ashamed to call vs brethren:* whereunto is streight added the testimonie of the two and twentieth Psalme, out of which he prooueth it, *I will shew foorth thy name vnto my brethren, in the middes of the congregation I will praise thee:* a plaine and euident testimonie, where our Sauiour Christ calleth vs brethren: for the Prophet Dauid, who in manie of his afflictions bare the image of our Sauior Christ, wrote that Psalme though in his owne great calamities; yet especiallie in the person of Christ, as it is certaine, because the Euangelistes and Apostles alleadge out of that Psalme manie places, applying

plying them all to our Sauiour Christ. Besides that whole Psalme is a liuelie description of the passion Christ, and the latter end foretelleth the calling of the Gentiles, which were onelie to be gathered, to the setting vp this glorious Kingdome of Christ. So that is aptlie heere plied to Christ, which there the Prophet Dauid spake the person of Christ. And here let vs marke this, while Apostle prooueth our Sauiour Christ to be man, he alleageth the Scripture so, as distinctlie shewing the offices Christ, that he is our Prophet, our King, our Priest; that might knowe, we cannot giue him these offices, and denie his manhood; nor grant him his manhood, and denie these offices. So here this text, as in the name brother, it proueth hee is of our nature: so these wordes, *I will declare thy name, & I wil sing of thee*, they shew that our Sauior Christ our Prophet, to reueale the will of his Father to vs.

Now where it is said here, *He that sanctifieth, & they that are sanctified, are all of one*: we haue to consider, that euen the manhood of our Sauiour Christ, is vertue and grace which he dooth sanctifie vs. For not onlie as he is God, he sanctifieth vs, but also in his humane nature hee hath that vertue and power, to make vs holie: not taking his nature such from the virgine Marie, but making it such by powring into it the fulnesse of his spirite. And this our Sauiour Christ himselfe witnesseth: for speaking of his sending of to the world, how hee was sent of his Father to call his people vnto saluation, hee saith in like sort, hee also sendeth his Apostles, & streight addeth, *for them I sanctifie my self*.

The holines which the Apostles had in their calling they had it from Iesus Christ, made man, & walking in that vocation before them. Euen so it is with vs: all that is good vs, and all the righteousnes that can be in vs, we haue it neither out of the East, nor West, but from the bodie of

Christ

Christ, neither is there in the world anie other sanctificatiō: so that all we that be here this day, and all people els of the world, except we knowe perfect manhood, and our nature to be reallie vnited to the person of the Sonne of God, who hath sanctified himselfe for vs, there is no sanctificatiō for vs vnder heauen. Euen as our hands and armes, and other members, are not nourished but onelie by the meate receiued of the head; so our spiritual meate of righteousnes and life, is not giuen vs, but from our head Iesus Christ. And as the veynes are meanes by which nourishment is cōueyed to euerie part; so faith is the meanes by which wee receiue from Christ, all that is healthfull vnto vs. And as by ioynts and sinnewes, our members are reallie knit, & made a bodie vnto the head; so reallie, truelie, and in deede, by one spirite we be knit vnto Christ, as perfectlie & substantiallie made one with him, as our members are one with our head.

If thou vnderstand not this, or saist with Nicodemus, how can this be done? I say vnto thee again, pray that thou maist be taught of God, and that his spirite maye reueale it vnto thee: for if the tongue of Paule were dumbe, not able to speake what he sawe in vision, how much lesse is man able to speake the truth of greater mysteries? and if our harts can not comprehend all the wisedome of God in the winde that bloweth, how he raiseth it vp, or maketh it fall againe, how can we vnderstand this wisedome of our vniting vnto Iesus Christ? Onelie this can I say, God hath giuen vs faith, in which wee may beleeue it, and out of which such ioy springeth in our mindes, as crucifieth the world vnto vs; how farre our reason is from seeing it, it skilleth not, it is sufficient if we can beleeue it.

We beleeue in the Lord our God, yet wee knowe not what is his countenaunce; wee beleeue and apprehend by hope,

hope, his glorie: yet neither eye can see it, nor eare can
it. We beleeue and see immortalitie, yet our heart can
comprehend the height, the breadth, the length, the de
We beleeue the resurrection of the dead, yet wee can
vnderstand such excellent wisedome, how life is renew
in the dispersed and scattered bones and ashes. We belee
our Sauiour Christ is man, and we haue seene him, and
him; yet how he was man, borne of a virgin, all men in
world haue no wisedome to declare. Euen so (dearelie
loued) we beleeue, that our Sauiour Christ and we be on
he of vs and we of him, he the head, we the bodie, reall
substantiallie, trulie, ioyned together: not by ioynts
sinewes, for that vniting I knowe well inough; but by
spirite, of which wee haue all receiued; and this vnite
cannot conceiue nor vtter, till I knowe God euen as he
& his holie spirit which hath wrought this blessing. T
we learne, that here the Apostle teacheth vs, & thus we
derstand what is here said; *Hee that sanctifieth, and they
are sanctified, are all of one.*

And where it is said here, he that doth sanctifie, shew
the present time and the worke still a dooing; it teach
vs, that our sanctification hath a daily increase; and w
it is fullie accomplished, then God calleth, and our day
at an ende. And let vs note this well, for it behoooeth
much; if we be Christians, we are stil sanctified by the
rite of Christ, for so it was in him, he grew stil in grac
fore God and men, if thou bee graffed into his bodie, th
hast his spirite, and it will haue his worke in thee. T
shalt not be wearie of well dooing, nor cease to reioyce
God thy Sauiour, but still increase in spirituall grace,
thou come to the age of the fulnesse of Christ. There
be no affection in thee, according to the flesh, but if he
great it will appeare in his worke; much more this, w

the spirite of God. If thou be sorrowfull, it will make thy face sad; if ioy be within, it maketh the countenaunce merrie; if thou haue a flattering heart, all the members of the bodie will streight serue so vile a thing; if hatred bee within thee, thy bodie will shew it foorth in all manner of wicked dooing: and there is nothing that can possesse the minde, but it leadeth the members in obedience of it. How much more, if the Spirite of GOD haue replenished thy minde, will all thy bodie shewe foorth godlie desires? This the Apostle noteth, when he saith, *Hee that sanctifieth.*

It followeth; *For this cause he is not ashamed to call vs brethren.* Vpon good cause the Apostle saith, *He is not ashamed*; for if hee humbled not himselfe in great loue of vs, howe iustlie might he accompt it shame to be as we are? He that made heauen and earth, hee that is the immortall and glorious God, one with his Father, before whom all Angells do quake, and all Princes are earth and ashes: ought wee not to ioy, seeing it pleaseth him to acknowledge vs, that are but poore creatures, that he is not ashamed of vs? It was great praise in Moses, being so highly esteemed of Pharaoh, that yet he would vouchsafe to visite his poore brethren. It was singular loue in Ioseph, when he was next vnto the King in honour and dignitie; yet not to bee ashamed of his fathers house, who were heardmen and shepheards. But all is nothing, in comparison of this, that Iesus Christ is not ashamed of vs: for what? the glorie of the vaine world made not a mortall man ashamed of his duetie, to acknowledge his poore father and brethren, in whose persons hee might suffer a little reproach: but how much greater was this doing, whereof we speake. The shining brightnes of the glorie of God, made not the onelie begotten sonne ashamed, of his free grace, to acknowledge vs that were his enemies, in

whose

whose persons hee should suffer a most shamefull and
derous death. This is the case betweene Christ and
this the Apostle meaneth, when he saith he is not a
to call vs bretheren. And if his highnesse abased it
our lowe estate, and was not ashamed: let vs (deare
ued) learne to be wise, and know what the Lord req
of vs, for all the good which he hath done vnto vs; be
in the Gospell, *He that is ashamed of mee*, and my word
fore men, I will be ashamed of him before my Father which
heauen.

And is not, trow you, this a iust condemnation, if
wretched men will be ashamed of him, who being the
of glorie, was not ashamed of vs? howe much is he g
than we? Abraham when he approached neere vnto
Gen. 18. hee felt himselfe how hee was but dust. When Iob
Iob. 39. neere to see the tokens of him, hee abhorred himselfe
Psal. 84. confessed how vncleane he was. When Dauid saw
glorie of his dwelling, he said, he had rather abide b
day, and as a doore keeper in the house of him, than
dayes to beare rule in Kings palaces. When Paule
glorie prepared for vs in his resurrection, he did,
Phil. 2. compted all the world to be but doung, to the end he
winne him.

If then, such a Christ be not ashamed to call vs bret
a meruelous and vnspeakable foolishnesse is bound
our heartes, if wee bee ashamed to call him brother
gaine.

He were a foolish poore man, that were ashamed of
kinred which the King did challenge of him: He is
foolish, though he were a King himselfe, that is asham
the Sonne of GOD, when he offereth himselfe vnto
Yea, and he be neuer so prowde a man, that now des
him, hee shall confesse his follie then, when all th

shall say; Blessed is he that commeth in the name of the Lord.

Pride, or flattetie, or couetousnesse, or vanitie, or feare, or what you will, may make vs nowe ashamed to confesse him, or to dissemble that euer we knew him: but when al the corruption is taken from vs, and the graue and death shall take their owne; that we shall liue againe in immortalitie, and knowe the length of his dayes in our owne body; our former foolishnes will make vs so afraid, that wee will say vnto the hilles to hide vs, and to the mountaines that they would couer vs; but vowes and wishes shal be but foolish thoughts.

Let vs therfore despise the shame which Christ hath despised before vs. If it be imputed vs for follie, that we feare the Lord, let vs beare his reproch. If our companie haue no thing, except we bring our sinnes with vs, to be content to heare the blaspheming of Gods name, religion euill spoken of, godlines mocked at, words to sow discord among brethren, ill reports of men absent, boasting and bragging of mine persons, wanton and vnchast speaches, or other vaine & vnprofitable babblings, such as is most vsual among men; if without this our companie be not pleasant, seeing in this our Iesus is dishonored; let vs rather denie them, than be ashamed of him, & go rather out of Babylon the mother of whoredomes, than out of Ierusalem the Citie of God.

It followeth; *I will declare thy name vnto my brethren:* we are called the brethren of Christ, not in societie of flesh and bloud, for that the wicked haue with him as wel as we, who are yet no bretheren, but straungers euen from the wombe. But as they are naturall bretheren, which are borne of the same parents; so we are brethren with Christ, that are borne of GOD, thorough the same spirite, by which wee crie Abba, Father, the fruite whereof is in glori-

glorifying his name, euen as our Sauiour Christ saith, *that doeth the will of my Father which is in heauen, hee is*
Mat.12.48 *brother.*

And where it is further said, *In the middes of the Congregation I will praise thee.* First, heere wee must needes consider what duetie is among men, euen that they edifie one another: for as manie as are of Christ, are called in this Covenant, *I will declare thy name vnto my brethren, in the middes of the congregation, I will praise thee.* Hee that considereth the dayes of his life, and findeth his yeeres manie, and in them all can not remember, that he hath been carefull for his brethren, to tell them the feare of his Lord, or how in companies and meetings he hath spoken of his praise, hee can not knowe that hee hath anie portion or fellowship in this sacred. The graces of God are not such, that they can be hoarded vp in our hearts, or kept secret; but they wil burne out in like fire, and make vs speake with our tongues, that we may make manie brethren partakers of our ioy. The
Psal.116. Psal.19. 2.co.4.13 prophet saith, *I haue beleeued, therefore I haue spoken.* S. Paul teacheth that it is so with vs, if we beleeue we will also speake. And tell mee (I beseech you) what man excelleth in anie thing, and hath not a delight to speake of his cunning? doth not the shipman talke of the windes? the plowman of his oxen? will not the souldier bee reckoning vp his warres? and the shepheard telling of his sheepe? if hee bee good of hounds, hawkes, horses, shooting, or anie such exercise, is not his name spoken of, according to his skill? Naye and if it be in things worse than these, cards, dice, tables, dauncing, is not euerie mans talke according to the delight of his minde? and shall we thinke the knowledge of GOD, the lesse affection of our heart, or lesse obedience of our life, than the most vaine and vnprofitable desires of worldly minded men? or my bow and arrowes, haue they my

vnto them, to talke of their delight, and shall not the
mysterie of Christ, and God, wherein I apprehend the for-
giuenes of my sinnes and eternall life? hath my tongue no
portion of such comfort: or if it bee in my heart, will it not Esa. 48. 6.
fill my mouth with praise? If I haue heard of it, will I not
also declare it? I remember, the Prophet Ieremie, once
made with himselfe a solemne decree, that he would no
more speake in the name of the Lord: but the word of God Iere 20. 9.
(saith hee) was in my heart as a burning fire shut vp in my
bones, and I was wearie with forbearing, and I could not
stay. So, when the Apostles were threatned exceedinglie, Act. 4. 20.
not to speake a word of the Gospell of Christ, they answe-
red flatlie, they could not choose; for the things which
they had seene and heard, were such, as they were constrei-
ned to speake of them to other. So it is with vs, if wee bee
brethren of Christ, the couenant of our kindred, is, *I will*
declare thy name vnto my brethren, in the middes of the congre-
gation I will praise thee: let them knowe this, all, to whom it
is spoken, and let them discerne betweene hypocrites and
true Christians. Some thinke it a praise to be close men, se-
cret to themselues, that by their wordes you shall neuer
knowe them, of what religion they be: those men, where
they thinke they hide themselues most, there they lay wi-
dest open their shame: and while they thinke to keepe it se-
cret of what religion they are, this their dissimulation pro-
claimeth it louder than the blast of a Trompet, that they bee
of no religion at all: at all, I say, touching any religion of
God; for if it were of him, it would shew foorth his praise,
and what their heart beleeued, their mouth would confesse.
But these Laodiceans, that be neither hot nor colde, not
whether God they loue you cannot tell, the Lord hath appoin-
ted a day when he will spue them out of his mouth. Let vs
vse a better profession: *I will declare thy name vnto my bre-*

thren: and let vs hold it with ioye and gladneſſe, that
middes of the congregation we will ſing praiſes to him.

And note how expreſſlie it is ſaid, *in the middes of the congregation*; as ſhewing that no feare of man ſhould keepe
backe from it: for before one, we will peraduenture
or, before two or three, we will be bold to rebuke ſwe
or other vngodlie dooings; but if it bee before many
lemne aſſemblies, and one impudent man aloude blaſ
the name of GOD; where is he that in the middes of
congregation will praiſe the Lord? O how ſqueimiſ
bee here, and full of good manner, not to ſpeake open
feare of offence.

But O poore wretched men that we bee, who can
this modeſtie, to bee aſhamed of Chriſt before many?
is this els, but to keepe the honor of God for holes and
ners, and ſolitarie places, and offer vp ſacrifice to the
in our dining chambers, and in the market places? We
not aſhamed, at open feaſts to fill our tables worſe than
ſpuing, that is, with open blaſphemie of the name of G
and with many vncleane words; but we are aſhamed
ſweete ingenſe, that makes all the houſe full of pleaſu
is, brotherly to reprooue the lewd ſinner, that he may
to feare before the Lord. A merueilous affection of
corrupt minde, and I cannot tell how to tearme it; but
tenne thouſand times worſe than any madneſſe.

We are aſhamed to exhort men to doo well; we are
aſhamed to prouoke them to ſinne. We are aſhamed
niſter talke of faith and religion, we are not aſhamed
ten and vncleane workes of wantonnes: we are aſha
ſpeake to the praiſe of GOD, wee are not aſhamed
pheme his name: wee are aſhamed of Chriſt, wee are
ſhamed of the diuell. But ſuch ſinnes the Lord con
them. It is no reaſon in many words to confute them

soeuer they haue any louers, I am sure without any words their owne hearts will confute them when they go to bed. Our Sauiour Christ is our schoolemaster, and hath taught vs thus. In the middes of the congregation I will praise thee.

The Prophet Dauid was a good scholer in this doctrine, when he opened his mouth vnto GOD and vowed: *I will speake of thy name before Kings, and will not be ashamed.* Pray (deerelie beloued) that wee may bee partakers of the same grace. What can they say of vs? the worst report they can giue vs, is, that we be godlie men: if they accompt this a reproach, let vs bee content to beare it, for when their iudgement is done, we shall reape the fruite of a better sentence. Psalm. 145. 21. Psalm. 119. 46.

It followeth now in the 13. verse. *And againe, I will put my trust in him.* This Psalme the Prophet made when hee was deliuered from the layings of waite of Saule, and from all his enemies: wherein, as he was a figure of Christ, so it is most properlie and truelie verified in Christ, that he sayd of himselfe. Besides this, many sentences in the Psalme are there, agreeing onlie to Christ. Saint Paule in the 15 to the Romanes, alledgeth this as spoken of the mercie of God, in calling the Gentiles, by our Sauiour Christ, *I will confesse thee among the Gentiles, and sing praises vnto thy name:* and in the 43. verse of the same Psalme the Prophet saith: *Thou hast made me the head of the heathen, a people whom I haue not knowne shall serue me.* By which it appeareth how this Psalme is aptlie applied to Christ: for these words were neuer accomplished in the Prophet Dauid. So it is alledged truelie, as spoken by our Sauiour Christ, *I will put my trust in him.* Now, because the Apostle alledgeth this, to proue our Sauiour Christ to bee man like vnto vs, marke how the argument followeth. Christ saith, I wil put my trust in God: but it were a verie improper speach, & such as the scripture neuer

vseth, to say, God will trust in God: therefore there must be a nature in our Sauiour Christ inferiour to his Godhead, in which he speaketh thus: I will trust in him, and that was his perfect humanitie like vnto ours, in which we saw him subiect to perill, and how according to his trust, God his father deliuered him: and heere the Apostle alledgeth this scripture for proofe of the manhood of Christ, as also proueth that he is our king; for where he saith, *I will trust in him*: it noteth, that Christ was not weake in faith, but assuredlie trusted in the power of God his father, that he should ouercome the diuell: and where it is said, behold me and my children; he noteth the sure safetie of his children, that he will keepe them all from death and hell, and not one of them shall perish: and that the Apostle had this meaning to proue also his kingdome by these places, his owne words after plainlie shewe; for of these places he concludeth, that Christ in this manhood, by death ouercame the diuell, and set his children free from the bondage of the feare of death. Beside this, the Apostle (we are sure) made best choyce of scriptures to proue his purpose: and therefore with great wisedome writing vnto the Iewes, who knewe the law well, tooke such places, not as in most cleare words proued the humanitie of Christ, but such as prooued it necessarilie, and proue plainlie withall, that which they must needs learne, that Christ is our Prophet, our King, and Priest. And let us here learne, for our instruction, when wee haue had experience of Gods benefites, as the Prophet had, let vs vow as he did; we wil put our trust in him. When Dauid remembred how God had deliuered him from a Lion and a Beare he was not afraid of the vncircumcised Philistine. When Saint Paule had reckoned so many calamities, out of which God had deliuered him, he boasted of a holy hope, and saith he was sure that euer God would deliuer him.

1. Sam. 1. lib. cap. 17.

Our Sauiour Christ, when he would teach his disciples that they ought not be too carefull for meate and drinke, he had them remember, when of fiue loaues and two fishes, he multiplied so much, that he fed 5000. men, yet remained 12. baskets full. Likewise, how with seauen loaues and a fewe fishes, he fed at another time 4000 and seuen baskets full remained. By this experience, hee would haue them bolde, that God would feede them in all places; euen so it ought to be with vs. Hast thou experience of any benefite of GOD, which thou hast receiued in all thy life? Mat. 16.9.

In this is the greatest thankes thou canst render vnto him agine, to trust assuredlie that he will be good vnto thee stil. Hath God giuen thee ioy at any time in his Gospell, that thy soule hath had comfort in the hope of eternall life? be glad of that in all tentations, and knowe that God is well pleased in thy faith, and this shall bee the fruite of the former benefite, if thou perswade thy selfe that God will bee mercifull vnto thee, and giue thee the life that is euerlasting. Thus we shall be like our Sauiour Christ, and Gods benefites shall bee thankfullie receiued of vs: he hath been good vnto vs, and we will trust in him for euer.

Another testimonie yet followeth, to proue the humanitie of our Sauiour Christ, and it is this: *behold me, and the children which thou hast giuen me.* This is written in the eight of Esay, in which Chapter the Prophet foretelleth the captiuitie of the Israelites, by the King of Ashur, how it is determined of God, that the people for al their rebellions, should surelie perish; but yet so, that God for his Churches sake, would bridle their rage, and saue some who might praise his name.

These threatnings and promises both, while the people contemptuouslie reiect: the Lord biddeth the Prophet cease, and binde vp these promises for another people, that

should beleeue; and then the Prophet answering a
God, in acknowledging all his trueth and goodnes
thus: *Behold, I and the children that God hath giuen me.*
the sense of the Scripture, according to that time. Bu
deliuerances of the people of God, then the benefite
vpon them onelie in respect of Christ, and it was
gure of the great deliuerance through him, which
should bee openlie giuen, from death, and from the
For this cause in all extreame perills of that people,
they would conceiue any hope, they would make
of their Messias, and of the promises of God in him,
should neuer bee frustrate: euen so in this place, wh
Prophet would speake certeinlie of saluation, in the
of danger, he said of all those troubles, they shall happ
Esay.8.8. thy land, O Emanuel; at the mention of whose name
hath so sure hope, that he defieth the world, and saith
ther together on heapes, O ye people, and ye shall be
in pieces, gird your selues and you shall be broken in
take counsell, and it shall be brought to nought; pro
a decree, and it shall not stand, for GOD is with vs:
continuing his prophecie all according to the simili
the happie daies of Christ, he saith presentlie in his
person, and figuratiuelie in the person of Christ: Th
both the houses of Israel stumble, and the inhabitants
rusalem fall downe, yet behold I and the children that
hath giuen me, will endure the reproaches of men, and
beleeue thy promises: which words in Christ haue
meaning; that howsoeuer the wicked of the world do
and are snared and taken, yet Christ will keepe his, and
one of them shall perish.

Now, here we must learne, as the Apostle teacheth
the Prophet Esay a man like vnto his children, that is
vnto those which obeied his word? then was our Sa
Chr

Chriſt perfect man, like vnto vs, whom he hath deliuered from ſinne and death: and if he haue ſaued vs, he hath ſaued thoſe whome GOD hath giuen him, fleſh of his fleſh, and bone of his bone; for this is his interceſsion vnto his father: Behold me and my children.

One other thing we muſt learne in this. There was an apoſtacie of all men, ſo that they which beleeued, were made ſignes and wonders; yet howſoeuer the world was, the Prophet ſaith: *Behold me and my children.* Such ſhall be the dayes of Chriſt, many ſhall fall away, religion and faith ſhall bee perſecuted, iniquitie ſhall abound: what then? our Sauiour Chriſt ſaith: Loe, I and my children, if the whole world fall away, wee would not regarde their multitude to followe them to doo euill, but wee would alone ſtand with the Lord our God.

Such a faith and conſtancie was in Ioſhua, when hee ſaid vnto all the people of Iſrael, if it ſeeme euill to you to ſerue the Lord, or if you will ſerue the Gods which your fathers ſerued beyond the riuer, or the Gods of the Amorites in whoſe land you dwell; yet I and my houſe will ſerue the Lord. Such a faith was in Elias when he conſtantlie followed GOD, although he thought there were not one man beſide in Iſrael, which had not worſhipped Baal. Such a faith was in Peter, when he ſawe all decline, euen the diſciples and kinſfolke of our Sauiour Chriſt, to fall from him and vtterlie forſake him; yet Peter vowed it vnto Chriſt, that he and the Apoſtles would not forſake him, ſhewing a good cauſe of all their conſtancie: *Thou haſt the wordes of eternall life, and whether ſhould we goe?*

Ioſ.24.15.

1.Reg.19.10.

Ioh.6.68.

Such a faith was in Paule, who cared neither for man nor angel in this reſpect, but groũded his faith vpon Ieſu Chriſt, and if an Angell would teach otherwiſe, let him (ſaith Saint Paule) be accurſed. Thus (dearely beloued) our faith muſt be

Gal.19.

ſealed in our owne hearts, hauing the witneſſe of the
of God, on which wee muſt ſo ſurelie reſt, that though
ſawe the whole world to fall away, yet wee would ſt
lone and in the middes of skorners and preſumptuous
ners, we would ſpeake as the Prophet ſpeaketh of our S
our Chriſt: behold I and my children which God hath
uen men; if other will needes by vnbeleeuing, ſeale vp
promiſes that they may neuer ſee them, and binde vp the
ſtimonies that they may neuer heare them, let them fall
be ſnared, and be taken, yet I and my children will ſerue
Lord.

This boldnes is the witneſſe of a true faith: and this
ſhall bee made of men, while the Goſpell is preached; ſo
thus Chriſt commeth vnto his father when all the wo
forſaketh him; behold me and my children. Here I wo
faine know of any learned man, nay of any wiſe man, or
ther of any reaſonable man, whoſe hart is prepared to he
the word of God, and to obey it: let him tell me, why do
they crie the Church, the Church? or why doo they think
the Church is alwaies in a viſible gouernement? or wh
doo they carrie vs away to Rome, and tell vs, the Pope ca
not erre, his faith is Catholique, beleeue as he beleeueth
thou ſhalt be ſafe? How can this prerogatiue of place
perſon, ſtand with this triall whereunto Chriſt calleth
many: behold me and my children? that is, to hold the
ſurance of their faith in their owne hart, when all the wo
ſhalbe againſt it. The Prophet would then haue ſaid, if ſu
priuiledged places had been: beholde Ieruſalem, I and
children will dwell in it: and our Sauiour Chriſt wo
haue ſaid; behold Rome the Citie which thou haſt chos
I and my children will abide in it: but neither Ieruſal
nor yet Rome haue any exception: the Prophet Eſay
our ſauiour Chriſt regardeth neither of them; but if Ro

Ierusalem, or if the Pope, or if the high Priest, teach an other faith than out of the word of God; behold I and my children, we wil beleeue the Lord, and beare record against Popes and Prelates, they be all liers. All places, and al people are brought in order; if they teach things that the word of God knoweth not, let them beleeue it themselues; behold I and my children beleeue another. And is it not (trow you) straunge, or haue not those men lost their vnderstanding, who yet runne after the crie of the Church, the Church, and beleeue a man they knowe not, a place they neuer sawe, a people they neuer heard, and a religion they knowe not what? But with such froward persons the Lord hath dealt frowardlie, and when they ranne headlong they know not whether, and inquired after a faith they knewe not what, God in his iustice did bring them to Rome, the sinke in the world of all sinne and iniquitie, and gaue them their schole-master to bee the Pope, a man made of all abhominations and whoredomes.

This is true (dearelie beloued) and the Angels are witnesses with vs, this is true: but to this day, God hath not giuen some a heart to beleeue, wee owe them a duetie, and let vs performe it vnto them. Let vs pray that GOD may open their minds, and let vs speake vnto them the word of God, that they may learne wisedome, and at the last, in their happie conuersion, wee may glorifie God, who hath, and will deliuer his out of all tentations.

Wee must further marke in these words, that the Prophet saith: *behold the children which thou hast giuen me:* In that it is said, God hath giuen vs to his sonne Christ, it teacheth vs to acknowledge his free gift and grace: and let none of vs thinke there was any wisedome in our selues, why wee would chose him; nor any constancie in vs, by which wee could cleaue vnto him: but God in his grace drewe vs, that Iohn 6.

we might come vnto him, and with his power he ſtre-
1. Pet 5.10. ned vs, that we ſhould abide with him. This is it that our
uiour Chriſt ſaid vnto the Iewes: all that my father gi-
me, commeth vnto me: and ſhewing in another place, t
his children cannot periſh, he ſheweth this reaſon: bec
my father who hath giuen them to me, is greater than
and in the long praier which he maketh for all that doo
Ioh. 6. 37. leeue, in the 17. of Iohn, he repeateth this often times, t
GOD his father had giuen them vnto him: that wee, by
many inſtructions, might bee taught humilitie, that w
that is, in our fleſh, there dwelleth no goodneſſe; but that
choſe vs, hee did it of his free grace and mercie, which
would ſhewe vnto vs. And as we knowe, that thus GO
Ioh. 10. 29. hath once freelie giuen vs to his ſonne Chriſt, to inhe
with him eternall life: ſo we knowe our election ſtand
ſure, becauſe it is according to his purpoſe, who hath
vs, and is not changed for euer. But the time is paſt. N
let vs pray. &c.

The eleuenth Lecture, vpon the 14. 15. 16. 17. & 18. verses.

14 *For as much then, as the children are partakers of flesh and bloud: he also himselfe likewise, tooke part with them, that he might destroy, through death, him that had the power of death, that is, the diuell.*

15 *And that hee might deliuer all them, which for feare of death were all their life time subiect to bondage.*

16 *For he in no sort tooke on him the angels nature, but he tooke on him the seede of Abraham.*

17 *Wherefore in all things, it behoued him to be made like vnto his brethren, that he might bee mercifull, and a faithfull high Priest in things concerning God, that he might make reconciliation for the sinnes of the people.*

18 *For in that he suffered, and was tempted, he is able to succour them that are tempted.*

NOw, after that the Apostle hath proued that our Sauiour Christ was perfect man, and died for our sinnes: he maketh in the 14. and 15. verses his conclusion in plaine wordes, shewing how he was man, and wherefore he died.

Touching his humanitie, according to the words last alledged out of the Prophet: *Beholde me and my children*: so he concludeth of it: *If then other children be partakers of flesh and bloud, euen he also is in like sort partaker of the same.*

This

This is therefore our faith, and thus we beleeue: as we ſo is our Sauiour Chriſt, his nature like vnto ours, a reasonable ſoule, and humane fleſh in him, as well as in vs: differeth in nothing except ſinne, but all is alike in him, vs. Euen as other children, ſo he hath taken his part of and bloud: a cleare and manifeſt place for the humanitie Chriſt, and ſuch a one, as hath confounded all the adu ties of it.

So it pleaſed the liuing God, hee that in his merciful prouidence, hath mercie ouer all his workes: euen he, ſometime in theſe earthly things to ſhew his power, mak the flowers to ſpring, and fruites to growe, whete were neither ſowen nor planted: he (I ſay) in his great mercie, and good will to man, did bring it to paſſe, that our Sauiour Chriſt ſhould be made man, and by the worke of the holie Ghoſt, ſhould be conceiued and formed in the wom of the virgine Marie, euen as all other children, as the Ap Cap. 4. 15. ſtle heere ſayth afterwarde; *Like vs in all things, only exc ſinne.*

Heere (dearelie beloued) we muſt not onely reiect th fowle and rotten thoughts of ſuch heretiques, as haue d nied the humanitie of our Sauiour Chriſt; but manie o vaine fancies of men, who grant indeed a naturall bodie our Sauiour Chriſt, but they giue it ſuch qualities, as no die in the world hath euer had.

Some ſay, it may be euerie where, whom God will tak better in his good time. Others ſay, it may bee made wit fiue wordes, ſpoken with one breath, *Hoc eſt enim corp meum*, For this is my bodie; a fooliſh people, and of na derſtanding. And yet they are more vaine than this, th thinke it way be made of a peece of bread, without ſpe or figure, and into bread they thinke it may returne again if the wicked do eate it, or, if it begin to digeſt in the ſto

eaten stomacke. Is this to make him like vnto vs, sinne onlie excepted? Nay (dearelie beloued) it is to bee drunken, or els to be mad in dallying with the bodie of Christ, wee can not tell how? But they alledge Scripture for this, and say: Christ hath shewed such miracles in his naturall bodie; as he walked on the Sea; he came in, when the doores were shut; hee became inuisible to the men that would haue throwne him downe the hill. Therefore, notwithstanding his likenes with vs, yet he may be in euerie Church in the pixe ouer the Altar.

Indeede, if wee sawe him in their pixe, as wee sawe him walke vpon the Sea, there were some reason in their fooliſh and vaine talke: but of things done bodilie by Christ, in visible and plaine fourme, to imagine another thing quite contrarie to our eyes and eares, what force is in such an argument, or what reason is in such wordes? Besides this, in all these things, Christ did nothing, but he hath made man doo the like, that euen in this also he might shewe his likenesse with vs. Christ walked vpon the sea, so did Peter: he was conueied away sodeinlie out of his place, so was Elias: he entred when the doores were shut, so did all the Apostles, (if master Harding say true) and came into the Chappell, to helpe Basill to Masse. If all this may prooue transubstantiation, then Peter & Elias, and all the Apostles might be transubstantiate with him. But the follie of this confuteth it self, and let vs leaue it.

Now it followeth in the Apostle, wherefore this man Iesus Christ dyed, and he saith: *That by death he might abolish him who had the power of death, that is, the diuell. And that he might deliuer all them, which for feare of death, were all their life long subiect to bondage.* Two speciall vertues of the death of Christ are here set out: one, that he might vanquish the diuel: another, that he might set his people at libertie; which both

both thinges, how they were wrought in Christ, ... words themselues wee shall more plainlie see. Of th... quishing of the diuell, he saith thus: *that by death he ... bolish him who had the power of death.* The diuell hath t... wer of death, that is, he is the author of it: by his mal... nature he brought it into the world; for God made it ... nor hath any delight in it, neither is it good in his eye... was euer mentioned among the workes of his hands, ... from the diuell, and of the diuell, and in the diuell, it be... and is, and abydeth: and therfore in the Apocalips his ... is giuen him, Abaddon, that is, the destroyer: and as ... is of him, so for this cause also he is said to haue the po... of it, because through his manifold tentations, he m... men sinne, by which death reigneth: for so Saint P... saith of Adam, being seduced by the diuell: *by one man ...*
Rom. 5. 12. *entred into the world, and death by sinne, and so death went ... al men, because al haue sinned.* This is it then that is said, Ch... vanquished him that had the power of death, that is, he ... lished sinne, and the condemnation of sinne, which was ... kingdome of the diuell, and thereby triumphed ouer h... So Saint Iohn saith: for this cause the sonne of God ap... red, that he might lose the workes of the diuell, that is, ... and death, which are both of the diuell: for sinne God ...
1. Ioh. 3 8. demneth, and of death he hath said, *I will be thy destruc...* protesting he is author of neither of both. And how h... our Sauiour Christ done this? euen by death: a meruel... wisedome, & an vnspeakable mysterie, such as could ... haue been found or done, but by God alone: for what ... death, but the power of the diuell, and the verie misery ... the world.

To make this the vanquishing of the diuell, and t... meanes to bring all happinesse vnto man, what was it ... but his excellent vertue, who as Saint Paule saith, ... thing

things that are not, as though they were: and can raise vp
light out of darknesse: and sure if all men should haue laide
their heads together, to wish a plague to haue fallen vppon
the diuell, they could not all haue deuised such another, that
his glorie, should be his shame; his power, should bee his o-
uerthrowe; his kingdome, his vndoing? What could the
Prophet Dauid in all his zeale of GOD, wish more against
reprobate men, traiterous to Christ, and to his Gospell, than
this to wish: Let their deintie tables be snares to take them,
and let their prosperitie bee their ruine? Euen thus Christ
hath vanquished the diuell: and yet it is true, that he goeth
about like a roring Lion, seeking whom he may deuoure: 1. Pet. 5. 8.
and it is true that Iohn saith, that he hath great wrath, and Apoc. 12.
worketh cruell warre against the Church of Christ: but it is 17.
true, his strength is all weakened, and his power is bro-
ken that it cannot hurt vs: for Christ hath now ouercome
him. And as Saint Iohn saith: the time is come, in which Ioh. 12. 31.
the Prince of the world is cast out, and Christ hath spoyled
all principalities and powers, and triumphed ouer them vp- Col. 2. 15.
on his Crosse.

But how is it then, thou wilt say, that his assaults are so
fearfullie described, that hee is said to bee Prince of this
world, ruler of this darknesse, full of power and authoritie, Ephe. 6. 12.
not flesh and bloud? Because we should knowe, no flesh is
able to withstand him; neither was it according to the po-
wer of mortall man, that he was vanquished; but onlie Ie-
sus Christ of the tribe of Iudah, was the Lion to crush him
in peeces.

Wilt thou knowe then, where, and to whom, the diuell
is abolished? before Christ our head, and to all the faithfull,
that are members of his bodie.

Wilt thou knowe, where, and to whom, the diuell is in
full power, and ouercommeth? before the naturall man, and

to

tyal those which in their owne strength, seeke to re
and therefore S. Paule, when he had described him i
greatnesse, hee biddeth streight, cast away the stre
flesh and bloud, and put on all the armour of God: for
by it, wee should stand vpright in the day of euill. So
uell is abolished to all those that haue the shield of
quench his fierie darts, that is, to all those which belee
lie in Christ to be partakers of his victorie. The diuel
full force to those that are Iusticiaries, trusting in their
workes, or in the libertie of their owne will.

In that the diuell is said, to haue the power of death,
other places, where he is called the God of the world,
Prince of this darknesse, the Author of sinne, we must
this. If we rest in sinne, liue in error and ignorance, fo
the lustes of the world, or walke in all the waies of de
then let me feare; for here is the kingdome of Sathan
my perill is nigh, that I should be holden in it. But if I
couenant with my selfe, to haue no pleasure, but vtte
hate these things: if I like not to go in the paths of de
I loue not the world, nor the things of the world; if I
my delight in the word of God, to vnderstand the my
of Christ, and to bee lightned with it; if I hate sinne,
the entisements of it: then may I hope, I walke in the
nesse of our Sauiour Christ, and all the power of Sa
broken before me.

Where it is further said, that Christ hath done thi
his death, that by death he ouercame him that had the
wer of death: we see a cleare and manifest testimonie,
manner of death Christ suffered, euen that, ouer whic
diuell had his power; the same death, which is the re
of sinne; by bearing it, he ouercame it; and he conq
no more than he submitted himselfe vnto: for by dea
ouercame death; if he suffered no more but a bodilie d

became also but a bodilie death: we shall al rise againe, but in the condemnation of the sinne of our soule: or if he haue ouercome death and the power of it, both in our bodie & soule: then Christ hath suffered the paines of it both bodie and soule, that we might rise againe from the bands of death, and liue with him for euer. For this is true, by that he hath ouercome death, & he hath broken the force of it, no further, than he hath felt the sting of it in himselfe. Therefore, this let vs hold, & let vs so beleeue: Christ, bodie and soule, was made a Sacrifice for our sinnes: so hee made himselfe; *My soule is exceeding sorrowfull euen vnto death.* And at the entrie into it, Saint Marke saith; *He began to be astunished* at his griefe, and was ouerwhelmed with sorrow. In which agonies Saint Luke saith, his sweate was as drops of bloud falling from him: and God sent an Angell from heauen to strengthen him. And can we thinke all this came vnto our Sauiour Christ, for feare of the death of the bodie: his seruants that receiue of his fulnesse, doo they so easelie despise this death, that either they wish for it to be with Christ, or they reioyce in the middes of it before the persecuter: and did our Sauiour Christ himselfe, in whom is the fulnesse of the spirite, so feare and tremble at the remembrance of it? Did the Apostles sing in prison, & went away reioycing when they were whipt & scourged? did Paule glorie in so manie tribulations which he reckoneth vp? and did our Sauiour Christ in the like paine, crie with a fainting heart, *My God, my God, why hast thou forsaken me?* No (dearelie beloued) it is not so: but that which hath made Christ to tremble, would haue crushed his Apostles in peeces; and that which made him to sweate bloud so plentifullie, would haue made them sinke into the bottome of hell; and that which made him crie, would haue held both men and Angells vnder euerlasting woe and la-

Mat. 26. 38.

Mar. 14. 33

Lu. 22. 44.

Psal.22.14. mentation. If then our Sauiour Christ were, as the P
saith, like water powred out, and all his bones out o
if his heart were like waxe, molten in the middes of h
wels; if his strength were dried vp like a potsherd,
tung cleaued vnto his iawes; if he were brought w
sorowes into the dust of death: fie vpon the blaspheme
speaches and cursed wordes, which say he suffered no
but bodilie paine. I would those which are Papists a
vs, and in their simplicitie are deceiued with the erro
many, I would (I say) they knewe the wickednes of thi
point of their doctrine, that they say the soule of Christ
fered nothing but onelie for the bodies sakes, as our so
suffer when our bodies are weake, or are sick, or die: if
impute this their ignorance vnto them, how shall they
saued from the death of sinne and condemnation? Do
not know what the scripture saith? he bare our sinnes i
1.Pet.2.24. bodie, he submitted himselfe to the death of them, & by
wounds of his stripes we be healed. Did our sinnes de
onlie a bodilie death? or did they not deserue the se
death, which is the wrath of God, holding bodie and
in an euerlasting fire? and how shall they escape it, if
knowe not this death in the bodie of Christ, by w
stripes they may see themselues healed? Let them pra
let vs pray for them, that if it bee the will of God, they
soone be conuerted, and know the vnspeakable loue o
Sauiour Christ, who was accursed for our sakes, and
red for vs, not onelie the torments of his bodie, but th
guish of his soule, & the wrath of his father, which w
ded his flesh & spirit vnto death, & would haue holden
in that condemnation for euer, if he had been no stron
than we had deserued it. But because he was also the
of God, in whom the fulnes of the Godhead dwelt bod
the eternall spirit that was within him, did lose the

and hell, and mightilie arose vp from the power of which it was impossible that he should be holden: hath left those his enemies, the diuel, death, and hell, ignorance and darknesse, and hath abolished them for euer, not to hurt vs any more, would without end. hope (dearelie beloued) is our delight and dwelling and they that know not these sufferings of Christ, our shall haue no pleasure in their counsels. And thus of the first benefite mentioned of the death of Christ, he hath abolished the diuell.

The second benefite is, that we be set at libertie from the bondage of the feare of death: for so the Apostle saith: *And would set them free, as many as with the feare of death, all their liuing, were holden in bondage.* In these wordes, let vs how consider what bondage wee were in, without Christ, and what libertie wee haue obtained through him: without Christ, all our life is a miserable bondage, in feare and terror of eternall condemnation, to come vpon vs for our sinne, in the day of death: through Christ, we see our sinnes purged, the diuell vanquished, death and condemnation abolished, and our selues in the libertie of the children of God, to say: *Our father which art in heauen.* This is the difference of estate betweene the children of GOD, and the children of this world. And what miserie (trow we) then do the wicked of the world liue in? there is indeede, no peace vnto the wicked, as the Lord hath said, when in all their life is feare and terrour: when they carrie in their breasts tormenting furies to hold them day and night, in feare of endles destruction. God hath done it, and no doubt they feele it, there is giuen vnto them a spirit of bondage, and of feare, in which they tremble at their owne estate: they are the children of the bondmaide Agar, borne in the bondage of her wombe, and dwell in the desart, and are in mount Sinay, where

Rom.8.15. 2 Tim.1.7. Gal.4.25. Heb.12.18

is the burning fire, and blacknes, and darknes, and
and sound of trumpet at which they tremble: for
without Christ, and therefore must needes be in
and in the feare of death all their life. But thou wilt
wicked prosper and reioyce in their dayes, they are
in no such bondage, nor feare no such feare. Thou
tell, nor thou knowest not the heart of a wicked man
soeuer hee boast in his substance, and hath peace in
ches: peraduenture there is a bitter remembrance of
within him. When Pharoah the proud tyrant, had
Exo.12.31. ned his heart, and boasted exceedinglie against the
of Israel; yet he sawe no sooner the death of the first
but he feared and trembled, as the leaues in the wilder
and I remember, Salomon saith: there is indeed, a way
a man thinketh streight and pleasant, when the issues
leade vnto death: but what pleasure is that, and what
Pro.14.13. light? Salomon addeth, euen in that laughing the
sorrowfull, and that mirth doth end in heauines: they
indeede strengthen themselues, and striue meruelou
cast out feare, sometime with one pastime, sometime
another: but if they could cast it out as out of a Cannon
would it euermore returne againe and vexeth their
that so flieth from it. Balaam would faine haue com
himselfe with riches and honor, which he loued so
yet was he not without feare, but at the last it brake out
Nu 23.31. he spake: let my soule dye the death of the righteous
let my latter end be like vnto theirs.

So I beleeue it is with all these men of reprobate
that stoare vp violence and robberie in their palaces,
fill their tables with drunkennesse, their bodies with
cleannesse, their mouthes with blasphemie: they
Iosh.23.14 it, I thinke, and euen as Iosthua sayd, with all their
and with all their soules, they knowe it, that the

life is better than theirs: they know that a groat well
is better than a pound ſtolen: that ſobrietie is better
than riotouſneſſe: that the chaſt bodie is more bleſſed, than
the adulterous fleſh: that the mouth that praiſeth God, gi-
ueth a ſweeter ſound, than all their wicked talke: and if
they doo knowe this, would they neuer ſo faine ſeare off
their conſcience as with a glowing yron, yet ſometime it a-
waketh them as out of a ſleepe, and they ſee a fearefull ſight
of death and bondage: ſo that, let vs not freat our ſelues be-
cauſe of the wicked, nor be enuious at their proſperitie; for
neither their houſe, nor land, nor hidden treaſure, can either
driue from their bodies their quartan agues, nor this care
from their minde, that they ſhould not feare at the remem-
brance of their ſinne: and if there be anie that feareth leaſt,
in whom the ſtrong man ſo poſſeſſeth all, that the things he
hath ſeeme to bee in peace: yet for all that he is neuer the
better, no more than the ſtalled Oxe is the better, becauſe he
knoweth not that he is taken out to goe to the ſlaughter
houſe; but a ſodaine death ſhall haue the greater feare: and
therefore (dearelie beloued) ſeeing their condition, though
we make the beſt of it, it is yet extreame euill: let not our
life be with theirs, but with the righteous, of whom the A-
poſtle ſaith, that they are ſet free from the bondage of the
feare of death. But you will ſay, where is this freedome, for
the righteous man is yet a feard to dye? not euerie one; for Phil 1.23.
Paule ſaid, I deſire to be diſſolued and be with Chriſt: and
no doubt God hath ſo reuealed their hope to many Saints,
that they deſpiſe the graue and death: howbeit, I graunt
this is rare, and it is naturall to all, to bee loth to lay downe
this earthlie tabernacle, notwithſtanding wee are free from
this bondage to feare at it, as though we had no hope. And
though we die in bodie, yet we are free from eternall death,
and no feare of it ſhall ouercome vs: ſo this is our bleſsing,

not that we shall not dye, but that we shall not be h
death, and not that we shall not feare, but that we sh
outcome with feare: and he is a true Christian m
neither refuseth to dye, nor yet fainteth for any f
death; for why should I repine to giue this bodie to
I must needes dye, because my bodie is full of sinne,
will willinglie dye, that I may be deliuered frō this
Rom.7.24. subiect vnto sinne: I must needes dye, because I am
corruption which must be changed; & I will willing
because I would put on incorruption, that I might se
I must needes dye, because I beare the image of an e
man; and I will willinglie dye, that I may bee like th
uenlie Iesus Christ: and I must needes dye, becaus
Gods ordinance; and I will willinglie dye, that I may
mine obedience to his will: for these causes I subm
selfe to the decree of God, who hath appoynted for al
Hebr.9 27. once to die, and I am either not at all afeard of it, or th
1.Cor.16. of it is not much; for I knowe the sting of it is gone,
36. storie of it is lost, the curse of it is taken away, that
Gal.3 13. remaineth, is onlie profitable for vs; for it shall bring
1.Co.3.22. of al our labours, & giue vs vp into the hands of Iesu
Rom.14 7. Thus it is now accomplished that heere is spoken,
Christ hath set vs free from the bondage of the fea
death: which (dearlie beloued) if we will learne and
assuredlie it will work great increase of grace, it wil
our mindes more than wee are ware of, and when w
wise hearted to see indeed, no doubt we shall bee as b
Paule, and say vnfeinedlie: wee desire to bee dissolued
be with Christ.

It followeth now in the 16. verse: *For he tooke not vpon him the Angels, but he tooke vpon him the seede of Abraham.* These words are a further declaration of that he
he tooke part of flesh and bloud, euen as our children

leeth plaine thus: he tooke not (I say) any nature of Angels, but he took the nature of Abraham, and was of his seede, naming Abraham, both in respect of the promises, which were first made personallie to him: and because by his name, there was more weight to perswade the Iewes that he was their Messias, and by example the doctrine is more plaine, and indeede it is verie plaine: as other children take flesh, so did he, flesh I say, not the nature of Angels, but the seede of Abraham. And if the Apostle conclude all this of these words of the Prophet, *behold me and my children*, what may we conclude, and how boldlie of the words of Mathew: *Abraham begat Isaak, Isaak begat Iacob, Iacob begat Iudas*, and so foorth, till he come to the virgin Marie, of whom Christ was borne: how faithfullie may wee beleeue it, that he was borne a man as other children were? and how boldlie may wee detest all the madnesse of Marcion, Maniche, Nestorius, Eutiches, Appelles, Apollinaris, Eunomius, Cerdo, Valentinus, *the Pope himselfe*, and all their disciples, who haue so many waies denied the true humanitie of Christ.

It followeth in the 17. verse: *Wherefore in all things it became him to bee made like vnto his brethren, that he might bee a mercifull and faithfull high Priest in things concerning God, that he might make reconciliation for the sinnes of the people.* In these wordes the Apostle sheweth another necessarie cause, why our Saviour Christ was man; that by experience of our infirmities, he might bee mercifull, and faithfull to worke the reconciliation betweene GOD and vs: and so concludeth this disputation of his humanitie, applying it now vnto his Priesthood, as before particularlie he had done to his kingdome, and prophecie.

These wordes, *he ought in all things to be like vnto his brethren* which are repeated againe ca. 4. 15. they are to marked

of vs, that we see how expreslie still the Apostle vrgeth Christ is a verie naturall man, altogether as wee bee, sinne: like nature, the same flesh, like affections, the soule, like properties of bodie, the same hunger, thirst other desires. And as he is now, so we shall be, our bo glorified as his is; nor his no more infinite or in many Phil. 3. 21. ces than ours shall bee: and thus it was necessarie it be, that he might bee a faithfull high priest, to reconcile euen vs, bodie and soule, vnto God his father.

It followeth in the 18. verse: *for in that he suffered, himselfe was tempted, he is able to succour those that are tempted.* These words shewe the cause of the former saying why our Sauiour being made man, was so much the meete to be a faithfull mediatour vnto vs toward God being man, and himselfe tempted, he felt our infirmi and had the more compassion toward vs. Other things haue to note in the 17. and 18. verse, which the next will more speake of. Now let vs pray, &c.

The twelfth Lecture more, vpon the two last verses, and vpon the first verse of the third Chapter.

17 *Wherefore, in all things, it behoued him to be made like vnto his brethren, that he might bee mercifull, and a faithfull high Priest in things concerning God, that he might make reconciliation for the sinnes of the people.*

CHAP. III.

1 *THerefore, holie brethren, partakers of the heauenlie vocation, consider the Apostle and high priest of our profession, Christ Iesus.*

THE Apostle, as I saide, shewed in these last verses, what profite is vnto vs, in that Christ became man; for so he was made a mercifull and faithfull high Priest. The meanes of this faithfulnes was, for that he hauing experience of out temptation, had the more compassion on vs, to deliuer vs.

Here wee are first taught, that Christ became a faithfull high Priest for vs, because he was man like vnto vs: so that, whosoeuer denieth our Saniour Christ to haue a naturall bodie like vnto ours, he also denieth that he is either a merciull, or faithfull mediatour for vs: for so it pleased God to instruct him according to his manhood, that by experience and feeling, he should learne to haue pitie on others: he calleth him mercifull, in respect of the affection of his minde, which

How dangerous a thing it is to denie that Christ hath a naturall bodie like vnto ours.

which was full of compassion toward vs: he is called ſ
full, in reſpect of his conſtancie, who would neuer leaue
till he had brought vs into eternall life. In all this, we
learne how to doo good vnto our brother in affliction:
theſe two things in our Sauiour Chriſt, wee muſt carefully
keepe, if we wil be righteous after his ſimilitude. We
ioyne vnto all our doing, a loue and compaſsion to our bro-
ther in his want, and a conſtancie in well deſeruing, that our
loue bee not wearied with paine and labour: for without
loue, whatſoeuer I do, it is nothing: no, not though I giue
1. Co. 13 4 as Saint Paule ſaith, all the goods I haue vnto the poore.
And, I pray you, is not this the lawe of God: Loue thy bro-
ther as thy ſelfe: wherein all our duetie is taught vs be-
tweene man and man? What then though I doo no mur-
ther, or ſteale not, or ſpeake not euill, though I helpe the ſa-
fetie of my brothers life, though I maintaine his eſtate,
though I bring him increaſe of goods, though I care for
the puritie of his bodie, though I maintaine his good name,
except I haue in all this an inward loue and affection to doo
it to him, with ſuch a heart, as I would haue another doo
like to me, and to bee grieued with all his hurt, as though
my ſelfe ſuſteined it; except (I ſay) ſome meaſure of the
loue and compaſsion be in my doing, my doing hath not
accompt in the ſight of God. Marke this (deare lie behol-
and teach it your children: and I would our fathers knew
it well, that boaſt ſo much of the good workes of the olde
world. There is no good worke vnder the Sunne, but that
which is done in loue, and compaſsion of minde: and were
their workes ſuch whereof they brag? when they gaue ri-
rich Altar cloathes, and Veſtiments, the coſtlie hangings in
their Chancels, their Bells, their gilded Croſſes; when they
carued curious Images, and clothed them with Goldſmiths
work; when they builded Chappels and Chanteries, when

they

went farre on their knees, gaue rich gifts vnto shrines; and these workes so much magnified, where was mercie? where loue, what compassion was there in them? they pitied not (I am sure) the pouertie of lime and stones, to cloth them so gorgeously; nor they pitied not the Priest in his horned gowne, to put vpon him a Coape of great price: and for all men in the world, let him speake that euer was the better for it. Whose bodie was the warmer for the costlie clothing of the Church walls? whose house was the lighter for the Torches and Candles about the Altar? whose head aked the lesse for the goodlie garland of an Image? or if there were in all this no profite to my brother, no loue, no compassion of the thing to which I gaue a gift, how could these be good workes, that had no goodnesse in them? for I thinke, there is no man so vaine that will thinke he did these things vnto God; that were vnspeakable blindnes, to think, that with the gifts of gold and siluer I could please God: he gaue no gold nor siluer for our raunsome, nor he will take none for recompence of our sinnes.

The Prophet plainlie saith, all my goods can bring nothing vnto thee, O Lord: and how doth the Lord himselfe reiect such vaine thoughts of our hearts, when he saith: if I bee hungrie I will not tell thee: and such other like speaches in the fiftie Psalme, commanding expreslie, if wee will do good with meate, drinke, cloath, gold, siluer, &c. bestow it vpon the needie brethren; for God taketh no such gifts at our hands. And therefore (dearelie beloued) all these good workes of which you haue heard such boasting, before God they are as nothing, & there is no goodnes in them; for neither is there any mercie in such doings, and without it, it is impossible to please God in thy doing. And thus we see their workes, euen their greatest works, and of supererogation, when you haue weied thē well, they are found lighter than

Psal. 16. 2.

than ſtrawe. And their workes of dignitie next vn
they are of the ſame ſort, of no value, as light as v
ſelfe. Such are their penie or greate dole, when the
dead, that his executors vſe to giue for his ſoule. W
euer follie like vnto this? No worke is good witho
and compaſsion of mine owne fleſh; yet then is the
done for me, when my fleſh is without ſenſe, & whe
is no compaſsion or feeling left within me? But God
and fot ſo fruitles a worke, he gaue a helpleſſe reward
beſtowed a verie idle liberalitie, and God recompe
with verie idle thankes, that for their benefite the
people ſhould ſay, Lord haue mercie on his ſoule; for
2.Cor.6.2. I thinke they praied not all the daies of his life, when
ceptable time was, and the day of health, as S. Paule
which they might haue been heard. But God at the laſt
viſited vs, and this vanitie is ſcattered away; I would
membrance of it were gone with it.

Another propertie is heere attributed to Chriſt, th
was faithfull, that is, conſtant, and vnmoueable in his
till he had finiſhed our reconciliation: a leſſon vnto v
loue ſhould not faint within vs, nor we be wearie wi
labour and trauell of it: for true it is, loue is not an
fection, to ſay, I would be were well, or GOD helpe
but loue is painfull to helpe in time of neede, and well
Rom.2 7. ling, that no paine can wearie it. So S. Paule ſaith: eter
life is giuen to them which looke for it, in continuance
Gal.6.9. well dooing: and in another place, he biddeth not be we
of well doing; for we ſhall reape the fruite of it, and not
wearie: a thing (dearlie beloued) confeſſed of all men
the verie Gentiles knewe it, that all my well dooing
thing worth, if at laſt I would leaue my brother in
and not helpe him ſtill: but it is a thing practiſed of
fewe, when I haue once or twiſe trauailed in my bro
ca

not to bee wearie, but to helpe him still: this corrup-
of the world, let vs take heed of it, and correct the fro-
nesse of our owne nature. Tell me, I pray, if I sawe a
like to drowne in the middes of the Thamise, what if
e vnto him, and brought him nigh to the shoare, and
left him drowning by the banke side, what good did I
im? sure no more than he that looked on, and let him
in the midds; onlie I made him languish with a vaine
, whereby his death was the bitterer. And tell me thou
ing wearie friend; if Christ should haue done so with
, how great had been thy miserie? if he had endured
thee the paine of his birth, the trauell of his life, the af-
ion of his flesh, the reproaches of men, the temptations
the diuell, and then had left thee in bondage of death
ich thou couldest not escape, what hadst thou been the
er? Let vs learne then to be faithfull as he was faithfull,
endure to the ende in well dooing. I speake this with
e, to see the world, how euerie man is left in his righ-
s cause: faire words, and goodlie countenances are not
to get, but a faithfull heart to deliuer the iust out of
ble, I haue seene it in Christ: I haue not els found it in
Yet this I am sure of, he that is faithfull in this behalfe,
is like vnto Christ, and Christ liueth in him. And thus
e of the last verses of this 2. Chapter.

Now let vs come to the third. *Therefore holie brethren
takers of the heauenlie calling: consider the Apostle and high
priest of our profession Christ Iesus.* Now the Apostle leaueth
make any further description of the person of Christ,
whereof wee haue heard, and beginneth a more particular
declaration of his offices: and first, how he is our Prophet,
the 14. verse of the next Chapter. And let vs now learne
bee fruitfull hearers; and this exhortation, let it make vs
wise, that carefullie and diligentlie wee may hearken, and

learne

learne the mysterie of the Lord Iesu in which we be called that we may haue the testimonie in our selues, that we are the children of the New testament.

Therefore holie brethren seeing. Let vs marke diligently euerie word in this excellent exhortation: for they are not onlie a wise perswasion to mooue vs to care and diligence in learning; but the exhortation is so gathered out of the former doctrine, that this one sentence is a plaine repetition of all the doctrine taught before from the 11. verse to the end of the Chapter. He saith first: *Therefore or for this cause*: as if he would say: Seeing it is so with vs, seeing God hath receiued vs into this grace, seeing such an excellent Prophet is giuen vnto vs, let vs heare him. So in the first word, he sheweth, that this exhortation, is according to the former doctrine.

Then he calleth them, holie, alluding to that he spake in the 11. verse: *He that sanctifieth, and they that are sanctified are one*: to teach vs, that wee bee holie, that wee are one with Christ, and that by his spirit sanctifying vs, wee be receiued into his fellowship. He calleth them *brethren*, repeating that he taught in the 11. and 12. verse, that Christ hath taken our nature, and wee are euen as his brethren, fellowheires with him in the kingdome of his father: and that this is the meaning of *brethren*, the words following declare: *partakers of the heauenlie calling*: These words shew what brotherhood he speaketh of: that is, a heauenlie brotherhood which we haue with Christ; for Christ the sonne of God, who hath brought downe heauenlie gifts, hath imparted himselfe vnto vs, and made vs fellowes with him in these heauenlie blessings: first reuealing his fathers will, then defending vs from our enemies: and at last presenting vs faultlesse before God, abolishing the diuell and the feare of death, of which heauenlie gifts he spake in the 12 13. 14 15. verses. Aim,

he

leadeth: *the Apostle and high Priest of our profession*: In these wordes he teacheth, what offices he had before attributed to Christ, in the texts alledged: first that he is our Prophet, calling him by the name of Apostle, that is, the messenger of God, to teach vs our profession, verse 12. then that he is our Priest, to present vs before GOD, as verse 13. And although, as I haue often told you, his kingdome is also manifestlie prooued by that is saide afore; yet by this place I gather, that the Apostle hath especiallie and of purpose, onelie taught this, that Iesus Christ, God and man, is onelie our Prophet and Priest, to declare and worke our saluation, exhorting vs now to learne carefullie so great a mystery. Now let vs consider further this exhortation, to see what profitable things wee haue to learne in it: where wee are first called holie brethren, wee may see in these words, a good image of the Church of Christ: brethren (as is sayd) ioyneth our vnitie with Christ our head, by the participation of his spirit, so the Church is a people grafted into Christ, that is, made members of Christ, and sanctified with his spirit. This is our knowledge of the Church, which is true and catholique: it is not in any obseruation of time, of place, of person, but where this brotherhood is a people ioyned to the Lord Iesus, and sanctified by him, there is the Church: to talke of any places, it is great follie, Christ will not haue his Church to bee knowne by countrie or kinred, or respect of persons, but onelie by this, that they are grafted in him, & made a holie brotherhood. And here let vs learne what is true holinesse, euen to be made partakers of the holinesse that is in Christ: for he hath sanctified himselfe for vs, and is made vnto vs our sanctification of God, without whom we are flesh and bloud: the cogitations of our heart bent to euill, and all our righteousnesse as a defiled cloath. For if the Angels that are greater than we in all power and excellencie,

excellencie, cannot iustifie themselues in his sight: w
Iob 4.19. we doo, as Eliphas saith, that dwell in houses of clay,
foundation is in the dust, and who shall be destroyed
the moth. The Lord hath no neede of our workes, n
shall euer come in accompt before him: for if o
could do al that al flesh hath euer done, yet stil he mig
he were vnprofitable. The great iustice, fortitude,
rance, liberalitie, and all other vertues, which so abo
in some of the Gentiles, what haue they to glorie in
nothing at all before GOD; except they say, as Paule
nesseth of them, when wee thought our selues wise,
were verie fooles. And why was all their dooing no
worth? because they sought their righteousnesse in
selues, and were not of the brotherhood of Christ, to
all their holinesse in his person. Euen thus (dearelie be
and none otherwise, it is with all Iusticiaries in the
whether they bee Gentiles, or whether they bee Pa
their righteousnesse they are defiled, and in their wil
they are made foolish: if they seeke their holinesse in
selues, or iustifie the work which their hands haue br
foorth. And let no man, be he neuer so holie, if he w
good as Paule, exempt himselfe; for Paule himselfe
seth this with vs, that whatsoeuer he could doo, he
accompt it but as dung, that he might haue the righ
nesse, not which was of himselfe, but that which w
Phil 3.9. faith in Iesus Christ, that he might be of this brother
and as he saith, that he might bee found in him. This
true rule of holinesse, otherwise to talke of our g
thers and fathers, what good workes they haue don
to shewe foorth our owne ignorance in the faith of C
For what haue our fathers done; but Socrates, A
Scipio, Fabricius, and a thousand among the Gentiles,
much? or, if they had done neuer so much, if they had

their goods to the poore, and their bodie to the fire, what should except they had been brethren with Iesu Christ, one with him, and sought for their righteousnesse by faith in him, they had no holinesse in them. And I meruaile howe this being so plaine, so manie yet can be deceiued, to loue still that idolatrous nation, which teacheth them to glorie in their owne workes: and let no man thinke we slaunder them, or that they giue not this glorie to their own works, but their owne words testifie against them: they haue named it distinctlie *Opus operatum*, a worke wrought of it self without grace, without Christ, without faith, *opus operatum* the thing done, is meritorious: Did euer Pagan attribute more to themselues? then we may boldlie conclude against them, and our Sauiour Christ shall be our warrant, they are not of God, because they seeke their owne glorie: and let vs giue glorie vnto God, to acknowledge all our holinesse only in this brotherhood, as we be one with Christ, and Christ with vs, whome GOD hath giuen a sanctification with vs.

In that we are said, *to be partakers of the heauenlie calling*, we must consider, what is the honour offered vnto vs, and that we be not dull of hearing, when such a blessed sound is brought into our eares: if we were called to vile things, we might stop our eares; but hauing a heauenly calling, they be, and let them be, excuseles, that despise it. It was a verie perswasion with Saint Paule, to put the Churches in minde of their calling they had of God, to stirre them vp the more willingly to follow it. *I beseech you brethren* (saith he to the Ephesians) *walke worthie of your calling, in which you are called.* And of himselfe he testifieth to the Philippians, that his continuall trauell was, to be carried to the price of the high calling of God, which was in Christ Iesu: so let vs also be inflamed with the loue of our calling, to followe it, Eph 4.1. Phil 3.14.

least it come vpon vs also, which was spoken in the
phets; *Acts.*13.40. See you despisers, and marvell,
nish away: for I will worke a worke in your dayes,
which you will not beleeue, though a man should tel
We haue not to deale, as our fathers had, with men
preach lies, and are learned to tell tales, and happie ha
been, if they had reiected them: but the Sonne of G
cotne vnto vs, and hath called vs with a heauenlie c
and yet againe his voyce hath shaken, not the earth o
but also heauen: and how much thinke you were it b
for vs, that we were againe in the darke dayes, and bl
nes of our olde superstition, than thus openly to hear
Gospell, and little or nothing to giue heed vnto it? B
is a case almost desperate, and when we speake, wee
most without hope. We haue so manie yeres despise
heauenlie calling; and lewd men, lewd I may well c
though some be rich, and some be high, who take fr
bertie, by reason of their riches, and titles, that they
penlie blaspheme the Gospell, and contemne our chri
congregations, and no man is to controll them: bu
cause, for my part, I am nigh perswaded, that God w
off this generation, whom he hath loued, and raise v
ther, which yet he will blesse more, and they shall b
discipline into his Church, which shall stop the mo
of these mightie Giants, which thinke by their stren
doo what they will. But I leaue this to the Lord, wh
regard it.

Where Christ is said heere, to bee the Apostle and
Priest of our profession: we must learne this; that w
be Christians, professe no other teacher, nor no other
or, but this is all wee beleeue, & all we speake, that Ch
both our wisedome and our iustification, his word
his doctrine is ours, his wisedome is ours, we profes

and lot, or one title, whereof he hath not been an Apostle vnto vs; & whosoeuer he be, that teacheth vs other things, than what Christ hath taught vs alreadie, hee is not of our profession, nor of our brotherhood: and more than this, we are sure hee teacheth nothing, but vaine illusions and imaginations of men: for all treasures of wisedome and true knowledge are hidde in Christ. And seeing it hath pleased him to be our Apostle, who is the Son of God, the brightnesse of his glorie, the ingrauen forme of his substance, the heire of all things, the maker of heauen & earth, farre greater than Angels: how vnthankfull be we, if his doctrine be not our profession; nay, how mad be we, if we wil change him either for anie other, or els for all other. Whatsoeuer glorious names they bring, of fathers, doctors, councels, & such like boasting words; we neither know them nor their names. If they bee ministers of Christ vnto vs, their feete are beautifull, & their names are honorable. If they be their owne ministers, we know them not, nor all their glorie: if they say they be doctors, we may well say againe, they are but Pharisies that wil be called Rabbi. We haue no doctor but one, and that is Christ; & he is the Apostle of our profession.

Now, where the Apostle calleth Christ, the high Priest of our profession, as we haue learned before, if hee bee our Apostle, we haue no other teacher: so we learne here, if he be the Priest of our profession, no part nor parcel of the office of his Priesthood, we may giue to another, but professe it deadlie, that he is our Priest alone. And as the Priest is ordeyned to make sacrifice for sinne, and to be a mediator betweene God and man: so all this worke wee must leaue wholie vnto him, knowe no other, receiue no other, professe no other, vpon whom we will lay this reconciliation, to purge our sinnes, & to bring vs to God, but Christ alone:

for hee is the Prieſt of our profeſsion, hee hath wa
from our ſinnes, he hath ioyned vs vnto God, let him
all the praiſe of this ſaluation. Let vs call all the world
a reckoning, whoſoeuer they be, popes, prelates, ab
monkes, friers, heremites, ankers, their indulgences,
pardons, their bleſsings, their orders, their garments,
vowes, accompt all their workes, praiers, faſtings, mo
tions, pouertie, nakedneſſe, and all the chaſtiſings of
bodies, if in all this laide on a heape, thou ſeekeſt to
terpoiſe but the leaſt iot of thy ſinne, thou makeſt thy
thy prieſt, and art an hypocrite, or an hypocrites diſc
and haſt denied Chriſt to bee the Prieſt of thy profe
for if he be thy Prieſt, he is thy Prieſt alone, purging al
euerie one of thy ſinnes, and hath neither fellow no
er in his worke, but as he hath ſaid, ſo he hath done, &
troden alone the wine preſſe of the wrath of God. Be
therefore (dearly beloued) of ſuch doctors and of ſuch
ctrine, which in the queſtion of forgiueneſſe of ſinnes,
rie away your ſenſes to anie man, or worke of mans
for it is but ſubtiltie to make you blinde, that Chriſt
not be the Prieſt of your profeſsion. And as it is thus
purging of our ſinnes, ſo in being Mediator betweene
and vs, to offer vp our workes, our praiers, and vs our
faultleſſe before his Father, there is no other but he
for if all Angells would preſent our praiers, yet they
not; our thoughts are ſo euill, and our words ſo vn
that the Angels of God cannot make them righteous
ſight. But if Chriſt giue vnto vs his ſpirite, to miniſter
in our hearts; & in his owne righteouſnes in whoſe
was no deceipt, will ſanctifie our praiers, which are
lited lippes, then we haue a free entrance vnto the
of grace; for he hath ſanctified himſelfe for vs, and
ſoeuer wee aske in his name, wee ſhall obtaine: for

neither our praiers are of vs, but they are of the spirit of God, neither are they presented from vs, but from him who is our mediatour, and giueth them his owne righteousnesse to make them accepted: and thus in his holie and vnsearchable wisedome, finding a meanes to sanctifie with his holinesse all that is ours, euen vs our selues also he hath sanctified in himselfe, and giuen vs the righteousnesse of his humanitie, to bee righteousnesse vnto our flesh, and so presenteth vs voblamable vnto his father. Thus Christ is the Priest of our profession, and in all Christianitie there is no other. It grieueth me here, to see the subtiltie of some, who with coloured words deceiue the hearts of many that are not euill. When they would pull this profession out of our mouth, they speake not in plaine wordes, to bid vs denie that Christ is our Priest, for then wee would hate them: therefore to keepe their credite, and yet to worke their mischiefe, they stammer in their tongues, that the simple should not perceiue them, and they say, a mediatour, which is one part of his Priesthood, is of two sorts, one is of redemption, and so is Christ alone: another of intercession, and so are all the Saints and Angels. Thus they stop the mouthes of ignorant men, and then with a harlots forhead, boast in their lyes. But when you meete these Rabbines, and Apostles of their owne profession, aske of them what they meane by a mediatour of intercession: they may aswell say, an intercessour of mediation, for both are one: and it is as the Logicians call it, a meere nugation. For where there is one mediatour betweene God and man, the man Iesus Christ, it is his office to redeeme vs from sinne, and to make intercession to God for vs: and they robbe him of this last part of his honour, who make you beleeue, it is a seuerall thing belonging to another; as by example we may make this more plaine. It is the office of a King to rule ouer bodie & goods,

in which cause God commaundeth our obedience: froward person, that would denie to pay his tribute, say, a King is of two sorts, one ouer the bodie, another uer goods: my bodie I graunt to any lawfull seruice, due to our King; but our King is not only the King of goods, and I will bestowe mine otherwise. Doo you see what follie is in this? because GOD hath submitted Kings, two things, bodie and goods, therefore, to say, be two sorts of Kings: Euen so, GOD hath made a mediatour, both to redeeme vs, and to present vs vnto God: they blind your eyes, and tell you, there be two sorts of mediatours. Surelie, euen with as good reason they might because a man hath bodie and soule, there bee two sorts men, one of a bodie, another of a soule: but to let such deceiuers goe, let vs confesse a better faith, and acknowledge that Christ is the one, and whole priest, of our profession.

Our profession.

And heere let vs not forget this, that our religion, our faith, our hope, is called our profession: so he calleth it gaine in the fourth Chapter, verse 14. and againe in the Chapter, the confession of our hope: whereby wee learn, except we professe it, it is no religion, no hope, no faith.

2. Co. 4. 13.

The Prophet saith: *I haue beleeued, therefore I haue spoken*, and Saint Paule maketh this common to vs all: wee haue also beleeued, & therefore haue we spoken: and Saint Paul

Ro. 10. 10.

saith to the Romaines, as in heart wee beleeue vnto righteousnesse, so in mouth we confesse vnto saluation: and Saint

1. Ioh 4 15

Iohn saith, whosoeuer shall openlie professe that Iesus the sonne of God, God dwelleth in him and he in God. And whosoeuer he bee, that for any feare of man, or for any cause, maketh it not knowne, that thus he beleeueth, or will not professe his faith, the scripture testifieth against the thoughts of his heart, and saith plainlie: he loueth the glorie of man more than the glorie of God. Let vs not be glo-

ble of so great sinne: for this cause the calling of the Gentiles was so greatlie magnified, because the name of GOD should be great from one end of the earth to the other: how do we hold our peace, if we be called in this couenant; and not onlie so, but what creature is there, which in his dumbe nature, sheweth not out the praise of his Creatour? The heauens declare the glorie of God, and the firmament sheweth his handie worke: how should then man, of whom God hath been especiallie mindfull, tye his tongue, so excellent a member of his bodie, and not with it speake foorth the praise of GOD, and make the world his witnesse what faith he hath in Christ? but of this I spake before in the eleuenth lecture, and vpon the twelfth verse. Now let vs pray &c.

The thirteenth Lecture, vpon the 2.3.4.5.& 6.verses, to these words: *Whose house &c.*

2 *Who was faithfull to him that hath appoynted him, as*
Moses was in all his house.

3 *For this man is counted worthie of more glorie than Mo*
in as much as he which hath builded the house, hath
honour than the house.

4 *For euery house is builded of some man, and he that hath*
all things, is God.

5 *Now Moses verilie was faithfull in all his house, as a*
uant, for a witnesse of the thinges which should be
ken after.

6 *But Christ is as the Sonne, ouer his owne house, &c.*

I Told you, the Apostle in this Chapter, beginneth a speciall discourse of the prophecie of Christ: first (as you haue heard) making an earnest exhortation, for vs to hearke vnto him.

Now, hee goeth forwarde, and teacheth what manner of Prophet Christ is, and how wee ought to accompt him. First, that he was ordeined of God: next, that he was faithfull in his calling, for he saith: *He was faithfull to him that appoynted him:* for in that the Sonne of GOD was as wee haue heard, thus made man, this was Gods appoyntment, to make him our Prophet: and in that he was appoynted of GOD, hee is set foorth with his warrant, that he did not glorifie himselfe to bee our Prophet, but

his Father gaue him this honour; by his glorious voyce sounding out of the clowde; *This is my beloued Sonne in who I am well pleased, heare him:* and let vs take heede, not to refuse or despise him, that is thus sent of God, and speaketh from heauen, least we should be found to striue against God. And here, that it is said; *God appointed him:* we see the roote and fountaine of this loue, that Christ should come a Sauiour among vs. It was not onelie in the person of the sonne, who gaue his life for his sheepe: but it was also in the person of the Father, who so loued the world, that he gaue his onelie begotten Sonne, that euerie one which beleeueth, should not perish, but haue euerlasting life. So that we know as the work & instrument of our saluation is in Iesu Christ, God and man, who was crucified for our sinnes; so the first cause is in God the Father, who according to his own purpose and will, hath predestinated vs in Christ, before the foundations of the world were laid, that we should be vessels of honor, to set foorth the praise of his glorie, who had mercie vpon vs.

Christ ordained of God to be our Prophet.

And as we must giue vnto our Sauiour Christ, the glorie of our redemption, in the sacrifice of his bodie, or els we denie him to be the Sonne of God; so wee must giue vnto the father the praise of his mercie, that hath freelie loued vs, and predestinated vs eternallie vnto life, or else wee denie that he is the Father of our Lord Iesu Christ: for as this is our profession, that Christ hath done the deede; so this is our profession, that God the father hath appointed him vnto it. And as the Apostle speaketh here, that God appointed him to be our Prophet, so our Sauior Christ euer acknowledgeth, that he was sent of his Father.

The second thing here witnessed of Christ, & in which we are assured he is our onelie Prophet, and are prouoked to hearken vnto him, is; *That hee was faithfull in all the house*

of

of God: This faithfulnes is trueth and integritie in dis-
of this office committed to him, wherein he set all h-
and industrie, that he might bee found faultlesse, that
he was sent of God to bee a Prophet to reueale his wi-
he did faithfullie performe it, teaching onelie doctrine
ordinances of his father; as in many places Christ tes-
Ioh.7.16. this faith in his doeing: *My doctrine*, saith he, *is not*
Ioh.8.28. *his that sent me.* Againe, *I doe nothing of my selfe, but as*
Ioh.17.8. *ther hath taught me, so I speake.* And againe, *The word*
thou hast giuen me, I haue giuen them. How diligently
ought we to heare such a Prophet, as hath so faithfullie
ken: And here we haue all a verie good lesson taught
the person of Christ, to what calling so euer we be call-
God, in the same let vs be faithfull: if we be preachers,
full preachers; if we be Princes, faithfull Princes; if
Iudges, faithfull Iudges; if wee bee treasurers, faithfull
surers; if we bee merchants, faithfull merchants; what-
uer we be, faithfulnes must be our praise; for as S. Paul
Rom.13. quireth of all; *he that hath an office, let him be diligent in*
1.Cor.4.2. *office:* so he giueth this as the praise of all diligence.
required of euerie dispenser that he be found faithfull
euerie vnfaithfull seruant shall be condemned in his work
in the day that his accompt is called for; for he that
been vnfaithfull in things of this life, which are fraile
fewe; how can he thinke there shall euer be committed
to him eternall things, and infinite in number. And we
here also marke, that it is sayd of Christ, he was faithfull
An accompt of our offices is to bee made to God. him that called him, that is, to God; for vnto God we
make our accompt of euerie worke. It is true that Kings
make their vnder officers, but the offices are all of GOD:
Kinges serue to appoynt the persons, in this ministerie of
man; but God alone appoynteth them their worke, which
1.Pet. is the ministerie of his iustice, and the safetie of his people

of which he also will aske an accompt, and before him we
all that wee doo. When Iosaphat King of Iudah ap-
pointed his Iudges and officers, he giueth them this charge:
Consider that now you execute not the iudgements of man but of 2. Cro. 19.8
the Lord: therefore in euerie office, thou beareſt the image
of God, and nothing muſt make thee breake the righteouſ-
neſſe of it; not thy profite, not thy pleaſure, not thy kinſ-
man, not thy friend, not thy father, not thy king; for if thou
doo, thou haſt ſinned, and thy ſinne will finde thee out in the
day, in which ſhall be ſaid; come giue accompt of thy ſte-
wardſhip. The Prince may ſet thee in the ſeate of Iuſtice,
but the Prince muſt not make thee peruert Iuſtice: he may
giue thee an office, but he cannot giue thee thy *Quietus eſt*,
for the vnfaithfulneſſe of thine office: if magiſtrates and of-
ficers knewe this, they would not ſo ambitiouſlie ſue, as
they do, and when they had obteined they would be more
faithfull than they are: but this is a deſperate diſeaſe, and
therefore let it grow till it be rottennes in their bones. I ſpeake
not in hope of any amendment, but I beare witneſſe of their
doings against the day of vengeance. Further I ſay nothing,
they haue made their gaine their God, and with the idoll to
which they are ioyned, let them alone. In this matter of
faithfulneſſe which we haue in hand, let vs learne this; that
as it is neceſſarie in all, ſo it is eſpeciallie neceſſarie in the
miniſter: and to the end that wee may all learne what is the
faithfulneſſe of a miniſter, let vs ſee what was in Chriſt,
whoſe faith is the example for all to followe.

It followeth: *he was faithfull as Moſes in all his houſe:* Exo. 39.42.
What was the faithfulnes commended in Moſes? that he Num. 30.1
did in euerie point according to that which God had com-
manded, and pretermitteth nothing of all that the Lord
had ſayd. This was then the faithfulnes of Chriſt, to doo
nothing but at the will of his father: and this Saint *The faith fulneſſe of a true miniſter.*
Iohn

Iohn witnesseth expressly in manie places, that Christ and said, all things, according to the word and will of Father.

2.Co.2.17 And thus Saint Paule, when hee would shewe the fulnesse of himselfe and his fellowes, hee maketh no chandise of the word of God, nor mingleth it as vint doo their wine, but speaketh as from God himselfe. A 2.Cor.4.2. another place, he saith, he doth not mingle deceipt wi word of God. Now, the word it selfe is called by Sain ter, the milke that is without all deceipt; shewing, wh euer is els of man, it is falshood, and no sweete nourish of life in it: therefore he that is faithfull, speaketh only words of Christ, as Saint Paule saith, in cleare and m declaration of truth. And expresse in plaine wordes taught vs by Paule, in the first Epistle to the Thessalo saying, our exhortation was not by craftinesse, nor by ceipt, nor by vncleanesse: but as God allowed of vs mit his Gospell vnto vs, so wee speake, not as studying please men, but to please God, who trieth our hearts: ther euer did we flatter you (as you know) nor sought tile meanes to winne ought vnto our selues, (as God witnesse.)

Heere is the image of this faithfull Minister, like Christ, one that preacheth nothing but the word of G nor for anie cause, but Gods glorie. How manie min know this, the Lord alone can tell; but how few follow all wee this day are witnesses.

And I may almost say heere, as I said before of othe I speak not for anie hope I see of amends: for I assure it is almost with vs in the Ministerie, as it was in E time with the people of Israel: *The whole head is sick, O* Es.1.6 *whole heart is heauie, from the sole of the foote to the c the head, there is nothing whole therein, but wounds and s*

and ferie full of corruption: from the Priests of the higheſt degree, to the beggerlie Curats of the countrie, a generall neglect is of this faithfull teaching of Gods people.

The other and greateſt part of vnfaithfulneſſe, is, when we corrupt and defile the word of God committed vnto vs, to mingle it with our owne deuiſes, and bring it into ſmall contempt, that we might magnifie our owne traditions: this vnfaithfulneſſe we pray day and night, that the Lord would keepe it from vs, and wee exhort you, in the name of the Lord, receiue the worde ingraffed in you, which can ſaue your ſoules, and receiue the immortall ſeale which is the word of the liuing God by which you may bee regenerate, and wherein you haue the power of GOD to ſaluation, through a pure faith; and haue no truſt in man, for euerie man is a liar. This faithfulneſſe, by the grace of God, wee bring vnto you, and beſeech you to abide vpon the foundation of the Apoſtles and Prophets; but of this faith, what one iot or title is left vnto our aduerſaries? Zimri was as faithfull vnto Elahor, or Hazaell to Benhadad, as they haue been faithfull to the Lord Ieſu, in this behalfe: for what is it els but to bee guiltie of the death of Chriſt, to pollute as they haue done, his Teſtament, which was confirmed in his bloud? what is it but to bring him downe againe from heauen, or to raiſe him vp againe from the dead, to take away from vs the word of faith printed in our hearts, by the preaching of his Goſpel, and to ſend vs to Rome to inquire of our religion? Surelie (dearelie beloued) I tell you true, and yet not I but Paule, nor Paule but Chriſt, that he that ſendeth vs beyond the ſeas to learne our faith, when wee haue the word of God at home, he is an vnfaithful creature, adulterating the word of GOD, and as one that would pull Chriſt againe downe from heauen: and al the Decrees, and Decretalls, & Conſtitutions of the Church of Rome, which they

Ier. 1. 21.
1. Pet. 1. 23.
Rom. 1. 16.
Ephe. 2. 20.
1. Re. 16. 10
Deu. 30. 12.
Rom. 10. 6.

they haue ioyned to Gods worde, and tell you, yo
needes beleeue them, they are the verie fornicatio
whore of Babilon, and haue nothing but filthinesse in
and if any doubt of it, let him consider what hath bee
This was the faithfulnesse of our Sauiour Christ, to
onlie the words which his father had commanded
speake. This was the faithfulnesse of Christs Apos
preach onelie, what our Sauiour Christ had taught
This is our faithfulnes, to beleeue according to the pr
ing of the Apostles, and to bee built vpon their found
not the Popes, who hath exalted himselfe, and co
with his dispensations against GOD the father, again
sonne Christ, against his Apostles, and maketh lawes
owne: what a periured and faithlesse creature is he?
thus farre of the ministers faithfulnesse.

Now, more touching this comparison here ma
tweene Christ and Moses, there is no doubt but the A
vseth it the more to ioyne the Hebrues vnto Chri
how they accompted of Moses he knewe well, and
soeuer was spoken of him, they did willinglie applie th
selues to marke it, and learne it, and his praise did wi
affections to bee more equallie bent to learne Christ.
king this occasion, he beginneth his comparison, ma
this as common both to Christ and Moses; that eithe
them ruled in the house of GOD, and either of them
faithfull in his charge: but yet so, as Christ was much
honorable, and therefore to be of vs acknowledged o
lie Prophet. The place here alledged, that Moses was
full, is written in the 12. of Numbers, where GOD g
him this testimonie, and therefore maketh it a warra
God had chosen him aboue al other Prophets, to wh
would more clearelie and fullie reueale his will: and
fore, none in all the children of Israel, not Aaron, no
me,

any, to presume against him. A notable place, and
fit for the Apostles purpose; for directly it traeheth,
likewise Christ, who of all other was most faithfull,
so most glorified of his father, to be a Prophet aboue
phets: and where he saith, *that Moses was faithfull in*
house: that is, in all the people of Israel, which was his
rch, called in the scripture many times the house of
to shew in how nigh a bond God had taken them: & that
(all) it sheweth, that to euerie one, Moses was or-
of God, a Prophet to reueale all the will of God, nei-
any part of it was concealed from him that he knewe
, neither kept secret by him that he would not declare
faithful in al his house, whom in al things euerie one
ld follow: and in this was an image of Christ to come,
who in all the house of GOD, should bee absolutelie faith-
aboue all other that euer were before, or after. Here we
two especiall things to learne: Christ was faithfull in
his house; if in all his house, then is there no peece of the
se of GOD which Christ hath not built vp vnto per-
tion: for if any little part or parcell of it, be left by Christ
faithfull, then in it he was not faithfull, to finish the worke
GOD had giuen him. Our Sauiour Christ then if we
will receiue him with all his praise, and giue him the glorie
all his worke, wee must confesse he hath built a perfect
, and made full all the holinesse of his Saints, that
might bee washed from all vncleannesse, and at the
he presented by him, vnto his father, a glorious Church,
hauing spot, or wrinckle, or ame like; for he is faith-
in the house of GOD: our faith, our hope, our loue,
our wisedome, our worshipping of GOD, our order, our
gouernement, Christ hath taught vs all, and hee is vnto
, and him alone wee must set to leade vs in all our
waies: if wee should attribute vnto him the greate and

Christ is perfect in his worke of the Church, and wee cannot adde any thing to better it.

Ephe. 5. 27.

highest

highest mysteries, our predestination, our redemption, our iustification, our sanctification, &c. and say, in such hard poynts he hath instructed vs, but other things he hath left to bee done by man: what were this but to say, Christ was faithfull in building the stately roumes of his fathers house, to make the parlour, or hall, or great chamber, but nothing els: so, manifestly robbing Christ of his glorie, that he was not faithfull in all his house. And how are wee blinded, if we doo beleeue it: he that abased himselfe so low, that he refused not the shame and curse of the Crosse, what meane we to thinke, he did not abase himselfe, to be with vs in our owne likenesse, and reueale vnto vs, and teach vs all the will of God, whatsoeuer we ought to knowe or doo? let them go, themselues alone, and let not vs walke in their counsell, who dare require more than Christ hath taught, or to presume to speake more than they haue learned of him; which is, to make him vnfaithfull in some part of the house.

Another thing in this, is to bee marked; if Christ were faithfull in all his house, then are they no part of this house, which are not built vp by him: he hath not onelie made all perfect, but he hath also done it alone, and not onlie he buildeth the house, but they alone are the house who are built by him: so that we, if we will be this house, we must know and feele his workmanship in vs: and whosoeuer knoweth him not, he hath no place in the house of God: for the faithfulnesse of Christ is in euerie part of it, which faithfulnesse, if it haue not wrought in vs, wee belong not vnto it. And thus farre of this comparison with Moses, in which first the Apostle giueth them both their praise, that they were faithfull in all the house of God.

Now, least the comparison should seeme equall, or Moses should bee accompted as great as Christ; euen as before he hath giuen Moses his due praise, to testifie how he honoured

noured ſo great a Prophet of God: ſo now he ſheweth the great excellencie of Chriſt aboue Moſes, that the Iewes maye alſo learne to honour their Meſsias, as it becommeth them.

It followeth; *Now this man is counted worthie of more glorie than Moſes, euen as much as he that buildeth the houſe, hath more honour than the houſe: for euerie houſe is builded of ſome man; but he that hath built all things, is God.* Here, in one eſpeciall point, the Apoſtle reſerueth vnto Chriſt a ſingular honour aboue all other, and aboute Moſes: that is, that Moſes was ſo faithfull a ruler of the houſe of God, that yet hee was himſelfe a part of it: but Chriſt is ſo a ruler of it, that he hath alſo built it himſelfe. Now then, ſeeing the workman is more honourable than the houſe, and euerie part of it; Chriſt is ſo much more honorable than Moſes. This reaſon, we ſee, is taken of the ſimilitude of a houſe, a thing vſuall in our life, and vnderſtoode of all: and ſeeing it hath pleaſed God to teache vs wiſedome by ſo baſe ſimilitudes, we are ſo much more excuſeleſſe, if we will not learne.

Will you ſee the difference betweene Chriſt and Moſes? looke vpon a houſe, and him that made it: when you ſee a faire houſe, who hath the praiſe? the ſtone and timber, and other matter: or elſe the workman that built them vp together? ſo is it with Chriſt and Moſes: Moſes was faithfull, it is true: and ſo is the ſtone and timber good, and ſound, and verie apt to abide the hewing, till you can frame it together: but what is this to compare it with the workman? be it neuer ſo good, it is a lumpe without faſhion, and neuer will haue beautie in it, except the workman ſet too his hande: euen ſo Moſes, becauſe hee is fleſh and bloud, which nature our Sauiour Chriſt hath ſanctified, to bee a veſſel of the grace of God, he was an apt matter to be made euen a beautifull portion of this houſe: but what is this to

Christ, without whome, Moses had perished in his owne corruption, and his nature had been lost, no peece of it to come into the house of God.

Seeing then Moses is as a part of a house, and Christ as the builder, who hath set it vp: Moses may haue the praise that he was set in an honourable place; but the praise is not his owne, but the workmans that set him in, if we make a comparison betweene them.

In this similitude of the Apostle, that it might bee a full perswasion to the Iewes, they must knowe certainlie, both that Moses is but a part of the house, and that Christ is the builder of it. The first is a thing without controuersie, that Moses was part of the house: for howe was hee els one of Gods Saints? or what comfort could he haue had of all the promises made to Israel, if his owne portion had not beene in them, by being one of Israel.

The other, that Christ hath built this house: the Apostle prooueth it thus. It must needes be, that euerie house must be built of some bodie, and therefore the house of Israel, in which Moses was so faithfull, was also built by some man; it grewe not alone, no more than timber & stones can ioyn together alone to make a house: who was it then that built it? or who made it? who? but euen he that made al things, and that is God himselfe: if then, as we haue taught, Christ be God, and the wisedome of his father, by whom al things were made, in heauen & in earth: and if he hath taken our nature, that in one person God & man, he might be a faithfull ruler in this house of God; then he ruleth as the builder, as the maker; so much more glorious than all other, as the builder of the house is more glorious than the house it selfe. This is the plain meaning of the Apostle in these third and fourth verses.

Now if it be heere obiected, onely God is the buylder; there-

therefore Christ being man, is also a part of the house: wee graunt it, he is a part, because he is as one of vs, hath part with vs, and wee with him, he our head, and we his bodie; but as he is a part, as he is man; so he is the builder, as hee is God: and therefore taking mans nature into the person of the dietie, to glorifie it with his owne glorie, he in this person GOD and man, is now also the builder of the house: and therefore, all other must giue him the preeminence of honour.

If it bee againe obiected, that Moses was also a builder, as Saint Paule calleth himselfe a builder and a wise builder, it is true, that this name is giuen them, but onlie improperlie, as vnto the instruments by which God buildeth; for otherwise, Paule may plant and Apollo may water, but there is no growing into the house of God, except Christ, who is God himselfe, giue increase; for he is onelie the effectuall builder. He (as the Prophet Dauid saith) euen the most high, hath stablished her; and by him all the bodie being coupled and knit together by euerie ioynt for furniture therof, receiueth the increase of a perfect bodie, and is made a glorious house of God.

1. Cor. 3. 10
Ro. 15. 20.
Psal. 87. 5.
Ephe. 4.

It followeth now in the fift verse. *And Moses was faithfull in all his house, as a seruant for the testimonie of the things which should be spoken, but Christ as the sonne is ruler of his house.* Heere is another difference, in which our Sauiour Christ farre exceedeth Moses, and that is, that Moses was in the house of God as a seruant, but Christ as the sonne. Now, how much more honor the sonne hath in his fathers house than he that is a seruant, so farre Christ is aboue Moses, and aboue all.

And in this, the Apostle needed not vse many wordes; for the trueth in all was cleare, that Moses was a seruant: all confessed, that GOD calleth him oft his seruant Moses.

And that Christ was the sonne, no man doubted, and the Scripture giueth him plainelie the title of the Sonne of God.

This was vnto the Iewes a verie plaine & a verie strong perswasion: for though they had been alienated from this Sonne of Dauid whom the Apostle preacheth vnto them, neuer so much: yet they must needs confesse it, Moses was but a seruaunt, the Messias must bee the Sonne; therefore hee to rule in the house for euer, and Moses to giue him place.

So now this high honour of the Sonne of God, being giuen to this Christ crucified among them, they could not bee offended at the wordes, but were wiselie to consider, whether this was he they looked for or no: which by triall and searching of the Scriptures, when they should finde true, then Christe shoulde haue the glorie of our Redemption, which thing the Apostle now so carefullie goeth about.

Here, we haue all taught vs a lesson of good humilitie, & how to knowe our selues, and what place wee haue in the Church of God. Who is there among vs, dare aduaunce himself aboue Moses, yet Moses was but a seruant. Which of vs is so great as an Apostle: yet Paule saith, we confesse our selues to be seruants of the Church.

To the ende there should be no mo masters but Christ, it was necessarie all other should be seruants: and to the ende he might be Lord alone, so GOD ordeined it, that all his Ministers shoulde bee fellowes: so they are all fellowe seruaunts that are appointed of God, for the ordering of his house.

The ministers are fellows, & Christ is onely our master & Lord.

Moses, in singlenesse of heart, was, and was called a seruant: Paule a seruant, Peter a seruant, all seruaunts for the woorke of the Ministerie, to builde vp the bodie of the

Saints

Saints of God: this is Gods ordinance from the beginning. But of late, one is risen vp, a beast full of hypocrisie, more lowlie in name than anie Apostle, or Prophet, and calleth himselfe a seruant of seruants: but as proud in spirite, as the Whoore of Babylon, which maketh her selfe Ladie ouer Kings and Emperours.

And this deceiuer hath thus as wee see, prophaned the Lords Sanctuarie, and exercised tyrannie in his Church: he hath driuen out the seruants, which laboured in paine and lowlinesse, to gather together by preaching al the people of God, and hath set maisters in their steede, after his owne likenesse, who too too long haue now kept the Church of Christ in bondage, and cease not to striue to keep it in bondage still.

And therefore we ought the more earnestly to pray, that God would giue vnto the Nurse-fathers, and Nurses of his Church, that is, to Kings and Princes, wisedome to see it: and then wee shoulde haue hope, that they shoulde also finde grace to amende it. But let vs returne to the Apostle.

When hee hath thus shewed, that Moses was but a seruant, he telleth after, wherein his seruice was, & what was his faithfulnesse in it.

It followeth: *for a testimonie of the things which shuld after be spoken:* For this purpose Moses was a seruant, and in the performance of this dutie Moses was faithfull: hee was a seruant, to beare witnesse vnto the people, of all the words which God should speake vnto them, that is, a seruaunt faithfully declaring all the law of GOD: for these words, *the things which should after be spoken:* though they be truelie vnderstood of the Gospell of Christ, because in the figures of the Lawe it was shaddowed: and Moses also himselfe, did beare witnesse of Christ; yet because here is compari-

ſon made betweene Ieſus Chriſt and Moſes, diſtinct the ſpeaking of both their callings; therefore I rather take theſe words of the Apoſtle here, onelie to bee ſpoken of the lawe giuen by Moſes: ſo, Moſes was a ſeruant to beare witneſſe of all the things which ſhould be ſpoken of the Lord. Here is the ful office and whole authoritie of a true ſeruant, faithfullie to doo his maiſters meſſage.

And Moſes, the moſt renowned of all Prophets & greateſt among the people of Iſrael; what was he? a ſeruant, to declare vnto the people all that the Lord had ſpoken. Who is hee now, will preſume aboue Moſes, to ſpeake of his owne head, ordinances and lawes, which the Lord hath not made? who will eſtabliſh Decrees of his owne in the houſe of God? whoſoeuer he bee, he ſhall carrie his iudgements; he is not a ſeruant, as Moſes was; becauſe he beareth not witneſſe onlie to the words that God hath ſpoken: but he exalteth himſelfe to bee a maſter, and hath a mouth that ſpeaketh proude thinges, becauſe he preſumeth in the houſe of God, to giue lawes and orders of his owne: for if he were a ſeruant, he would do the worke of a ſeruant, and beare witneſſe what his maiſter had ſaid.

And here by this place, wee may well expound it, that the Apoſtles Paule, Iames, Peter, write themſelues the ſeruants of Ieſu Chriſt. The word it ſelfe is manifeſt proofe, they ſpeake nothing but the words of Chriſt, no decree, no conſtitution, no order was of their owne, they were but ſeruants; but al was of the Lord Ieſu Chriſt, who was their onlie maſter: and as their name giueth this teſtimonie vnto them, ſo Paule openlie affirmeth it in phine words before King Agrippa, that euen to that day, he neuer witneſſed any thing, neither to great nor little, but only that which Moſes before, and all the Prophets had ſaid, ſhould come to paſſe. Acts 26.22

Then

Then let not the Papists heereafter say, when we speake against all their vaine deuices, that they are traditions left by the Apostles: for as they haue not the Apostles places, but in stead of seruants are made Lords; so they holde no whit of the Apostles doctrine: or if they will still auouch it, that the Apostles haue deliuered all such things as they teach, then they must shew, where Moses and the Prophets haue foretolde it; for the Apostles were seruaunts to beare witnesse onely of such things, as GOD had spoken by his seruants before them, that is, by Moses and the Prophetes; without whose warrant, whatsoeuer commeth, wee may boldly say, we vtterlie refuse it. Rom. 12.

It followeth, *But Christ as the Sonne is ouer his house.* In this name Sonne, hee dooth not onelie giue preheminence to rule in the house, but a perpetuitie to dwell in that house, and to reigne (as the Scripture saith) in the house of Iacob for euer. So that, beeing the Sonne of God, who is heire of all things, he ruleth in this house as Lord and Gouernor, whose commaundements alone doth stand.

And againe, being the Sonne of God, eternallie begotten of his Father, he euer did, and shall doo to the ende, rule and haue the soueraignitie in this house: and whosoeuer he be, that in this house shal presume against the Sonne, as a rebellious seruant, he shall be cast out of the house, and another shall haue his roome.

Therefore, euen as before the Apostle made his exhortation, that they would consider this Apostle & high priest of their profession: euen so let vs, and humble our selues vnder this high Lord in the house of God: let vs obey his voyce, and (as Salomon saith) bee more readie to heare, than to offer the sacrifice of fooles: & let vs be all faithfull in our calling, that before him we may haue a good accoũt

especiallie, the Minister, that he will be a faithfull seruant, keeping his fellowship in the Church of God, and bearing witnesse of all that the Lord hath spoken. And now let vs pray, &c.

The fourteenth Lecture, vpon the residue of the 6. verse.

6. *But Christ is as the Sonne, ouer his owne house, whose house we are, if we holde fast that confidence, and that reioycing of that hope vnto the ende.*

AS the Apostle had generallie before exhorted them, to hearken vnto Christ, the high Priest and Apostle of our profession, shewing the necessitie of our so dooing, because of the excellencie of Christ aboue all other, who were sent of GOD vnto vs, yea, aboue Moses himselfe: so now more particularlie hee applieth this vnto them, and sheweth, that by necessitie of their condition and calling they are bounde especiallie to this duetie, because they euen they themselues are this House of GOD, whereof hee speaketh, of which, Christ is the builder, and in which, hee ruleth aboue all, so that they might see that it was all one to denie themselues to bee their owne Prophete, and to denie themselues to bee the House of God: to this our purpose, are these fiue words: *whose house we bee.*

Another

Another purpose of this speach, is, for their better instruction in the trueth of the Gospel of Christ: that they should not, as their fathers did, hold their faith toward GOD with respect of the temple, then commonly called the house of God; nor with any religion of all the ceremonies vsed in it; for all these things had an end. God was now gone out of the sanctuarie, and dwelt no more betweene the Cherubims, but had made him a newe tabernacle to dwell in, which was the bodie of man: which tabernacle onlie wee must haue care of, to keepe it pure from the concupiscence of the flesh, and to keepe it holie from the vaine inuentions of our heart, and then the Lord should be alwaies with vs, as with the people whom he had chosen, to make them an habitation for himselfe, and a tabernacle of his glorie.

To this end also the Apostle saith, *whose house we are:* this we must learne in all like places of scripture, where wee are called by like name. Saint Paule saith: *Do you not knowe that you are the temple of God, and that the spirit of God dwelleth in you?* And againe, *Do you not know, that your bodie is the temple of the holie Ghost which is in you, and which you haue of God?* And againe, *You are the temple of the liuing God, as God hath said: I will dwell in them, and I will walke in them, and they shall be my people, and I will be their God.* And againe: *Wee bee no more strangers and forreiners, but fellow citizens with the Saints, and of the familie of God.* In these and all such places, we bee taught, that the temple which was once the house of God, is now taken away; and all the religion of the temple, which was once the seruice of God, is now finished and hath his end: from hencefoorth, there is neither circumcision nor vncircumcision, neither Iew nor Gentile, but Christ is all in all: the pure and chast bodie is his holie tabernacle, and spirit and trueth in his heauenlie worship. Thus much directlie the Apostle teacheth them in these words, *whose house*

1. Cor. 3. 16

1. Cor. 6. 16

2. Cor. 6. 16

Ephe. 2. 19.

we

we be: and therefore called the house of God, because his holie spirit dwelleth in vs, as appeareth in all the places before alledged out of Paule.

It followeth now: *If we hold fast the confidence and reioycing of our hope vnto the end.* These words he addeth, to teach them manifestlie to knowe themselues, whether they bee this house or no: for if they be, they do hold and shall hold, the reioycing of their hope, constantlie and faithfullie vnto the end. These words (dearelie beloued) let vs marke them well, and learne them euerie iot and title, with a wise heart; for they containe a blessed instruction, and most necessarie for our time. There is not this day any other thing, that holdeth backe a great number from the Gospell of Christ, but onelie the ignorance of this one sentence: for what say all our aduersaries against vs, but onlie this? shall we leaue the Catholique Church, to beleeue a fewe newe sprung vp? shall wee leaue the Church, and followe Luther or Zuinglius? the Church hath beleeued as we beleeue, the Church hath taught as we teach, and in the Church we abide: thus, vnder the name of the Church, the Church, the worlde is mocked, and as Paule saith, the hearts of manie men which are not euill, are seduced, so that though they haue nothing to blame in vs, yet they dare not come vnto vs, least they should forsake the brotherhood in the Church of Christ. This generall plague is easilie cured, and all the euill of it is soone remedied, if we can but hold our peace, and heare the Apostle speake for vs all. This same verie question is heere handled: the Iewes were now afeard to receiue Christ, they thought him a newe Doctor, they had Moses, the temple, the ceremonies, things full of excellent glorie; and they were sure the Church was here, and these things were in the Church, to leaue them all sodenlie, & cleaue to Christ alone, were to leaue the Church, & followe new doctrine.

The

The Apostle to stop this offence, he setteth downe first this plaine doctrine without question or controuersie, that the Church of GOD, or (to vse his owne word) the house of God, is not any building of wood or stones, not any Citie or any materiall temple, but *man* is the house of God. Here first wee learne one necessarie lesson: wilt thou knowe the house of God, that is, his Church; looke not at Ierusalem, nor at Mount Sion, for neither the Citie, nor the temple in it, are now the house in which God dwelleth. If thou doubtest; knowe it for a trueth, that Ierusalem long since is troaden downe of the Gentiles; the Turke and Infidels haue defiled all the stones of it, and for the temple, there are many hundred yeates since the vncircumcised haue entred into it, and the abomination of desolation hath stood in the holie place, that it might be fulfilled that was spoken by the Prophet Daniel. This therefore learne for a trueth; the Church of God is not in any materiall temple, nor it is not knowne by any citie or countrie: Ierusalem, that for this cause, once was the glorie of the world, and the beautie of the whole earth, hath no more this dignitie; neither shall it be giuen to any place for euer. But to finde the Church of God, seeke in the heart of man for the Apostles haue all spoken plainlie, *we are his house*. Now, let Rome go & boast her selfe, & pronounce her proud Decrees, that in her palaces the Church of Christ doth dwell: let all her louers striue for her praises, that she is our mother: her wee must serue, vpon her wee must wait, she cannot erre; against al these children of pride wee dare set our selues. The house of GOD is neither in Rome, nor in the Capitol of Rome, no more than it is in Aegypt, or the high pinacled Churches in Aegypt; but in euerie nation and in euerie countrie, the men that feare God and work righteousnesse, they are the Church, & the house in which God doth dwell.

And

And as the Lord hath done to Ierusalem, & to the ruines thereof, that the place should not boast of the Oracles of God: so God hath done to Rome, to the Idols thereof, that their boasting should be in vaine of the Church of God: for what was Rome euen from her birth, but a Citie built in a parricide, then strengthened with robberie, and made a sanctuarie for murtherers of all nations? what was it after, but a slaughter-house of the martirs of God? and what is it in ours and our fathers daies, but the Queene of pride, the nurse of idolatries, the mother of whoredomes, the sinke of iniquitie, out of which, sorceries, witchcrafts, poysonings, adulteries, rebellions, and bloudie warres, haue ouerflowed the whole earth. I lye not on them (dearelie beloued) neither they themselues can accuse me, if any of them heare what I say. A thousand testimonies I haue of this out of their owne stories, and tenne thousand riming verses haue been made against them, for their great iniquitie: by example of one, learne the residue.

Citatur. Catal. test. ver. to 535.

A hundred and fortie yeares past, one saith of Rome, and of the Pope thus: *Ima tenet Iupiter, cœlum habet Pluto: Et accedit dignitas animali bruto. Tanquam gemma stercori, aut pictura luto. Wee haue brought God into hell, and the diuell into heauen: dignitie is now added to a brute beast, as a pearle to a dunghill, or a faire picture to a peece of dirt.* Euen such as these are, and no better, a thousand testimonies are of the Church of Rome, all which, if wee could not beleeue, yet let vs beleeue our owne eyes: we haue seene his wicked dispensations, the brother to marrie his brothers wife, and the sister to marrie her sisters husband, the vncle to marrie his neece, and the nephewe to marrie his aunt. Wee haue seene his Bulls to make the subiects rebell against their Princes: wee haue seene his Stues in open and knowne places. The Turk hath no more defiled Ierusalem, than the Pope hath defiled Rome:

Rome: and all the Altars of Mahomet are not so vncleane, as the Popes reuerend Altars, which serue for Sodomites and as the Popes honorable Churches, in which they nourish vp amorous boyes. *Nulla hic arcana reuelo*, Mantuan saith, *I speake no secretes, the world knoweth this well enough.* And yet, if they will boast, the church of Rome, the church of Rome, shall we still beleeue them? or shall we rather beleeue the Apostle; that the Church of GOD is not, neither Rome, nor not Rome; but in Rome and out of Rome, the men that feare God are the Church of Christ.

And let this bee our first lesson, here taught vs by the Apostle, the Church of God is not found by places and countries; it is but a foolish thing to say, here is Christ, or there is Christ; hee is in the desert, or hee is in the towne; but as where the carcasse is, there are the Eagles; so where are men that beleeue in Christ, there is his Church: this is the Apostles meaning when he saith, *whose house are we.*

Now as we haue learned to seeke the Church, not in places, but in the hearts of men, so in the words following, the men are also described, that by their markes we may know them from other men of the world, which are not the house of God, but an assemblie of the wicked. It followeth, *If we hold stedfast the confidence and reioycing of our hope, vntill the end.*

Heere the Apostle setteth downe three especiall markes and properties, by which the Church and children of God are knowne: the first is the ioy of their hope; the second, the assurance of it; the third, the constancie and perseuerance vnto the end. The ioy of our hope is, a present feeling of immortalitie and the glorie of God, which the holie Ghost kindleth in our hearts, and filleth vs with all heauenlie gladnesse, according to the promises preached in the worde of trueth, which is his Gospell.

And

And let vs not thinke, but that God hath done thus with vs, whom he hath choſen to eternall life. He hath prepared our hearts to know and feele his vnſpeakable gift, which he hath giuen vs; for if wee ſhould beſtowe any gift vppon men, wee are not ſo vnwiſe to giue a precious thing vnto him that knowes not what it is: wee would not giue him a diamond that would thinke it to bee a peece of glaſſe; nor we would not giue him a pearle, that would thinke it to be a graine of ſalt; for ſo wee ſhould loſe both our labour and our thankes. And ſhall we thinke the Lord will ſo beſtow his heauenlie bleſsings? will he giue his gifts to thoſe that knowe them not, who cannot giue him againe the praiſe of his goodneſſe? no, he will neuer doo it, but as Peter ſaith,
1.Pet.2.9. he hath taken vs for his owne people, to the end we ſhould ſhewe foorth his vertues, that hath called vs out of darknes into his merueilous light: and therefore, if we be in the couenant of his grace, appoynted to the inheritance of his glorie, it is impoſsible wee ſhould not feele the comfort of it, and knowe the height and breadth of his great mercie and grace. If there be a barren and fruitleſſe man, that knoweth nothing of all this, in whoſe eares the ſound of the name of God hath neither feare nor reuerence, and in whoſe heart his knowledge hath neither ioy nor gladneſſe, he is yet a ſtranger from the Church of God, and cannot challenge a nie part or fellowſhip of the Goſpel of Chriſt; for while he can feele no greater pleaſure than of bodilie delight, his eye to ſee, his eare to heare, his mouth to taſte, his skin to touch, why is not the Oxe as good as he; for theſe things are vnto the Oxe as well as vnto him? Or if honour, riches, authoritie, credite, fauour, be the things he loue moſt, & in which he hath greateſt comfort; what is he better than the Pagans and Infidels that were before him, in whom this deſire was as much, and this delight much more abounding than vnto

vs; for we, in respect of them are beggerlie tenants; & they in respect of vs were Monarches of the whole world. If these things could make the house of GOD; the house of God were among the beastes of the field, or among savage people worse than beastes: whose desires, if they be our desires, and their delights, if they be our delights, we shall be of them, and they of vs; but the house of God shall be of neither of both; for in the house of God is this hope we speak of; a feeling (I say) of Gods glorie, in which we haue pleasure more, than in all the world. Let vs take an example of Paule in stead of many, he protesteth thus; I accompt all the world to bee losse vnto me, yea, I accompt it but as dung, to the end I may winne Christ: haue thou this heart, and thou hast peace, and thou hast sealed it, that thou art of the house of God: and this is it that the Apostle teacheth vs heere in these wordes; if wee hold this reioycing of our hope stedfast vnto the end. Phil 3.8.

Another thing here to be learned, if we will knowe our selues to bee this house and Church of God, is, that as wee hold this hope, so we must hold it stedfast, and without wauering, vnto the end: for so the Apostle saith, we must haue stedfast assurance of our hope; he calleth it in the sixt chapter, *a full perswasion of hope*. Saint Paule calleth it, *his intentiue hope*, a hope, in which hee shall neuer bee frustrate. So that this assurance, and full perswasion, is in a true and liuing hope, and it casteth out mistrust and wauering, euen as faith doth; for faith and hope cannot be seperate, neither in nature nor propertie; but if you haue faith, you haue hope, and as your faith is, so is your hope; a sure faith, a liuelie hope; a wauering faith, a blind hope; for our faith is a perswasion of the loue of GOD in Christ, and our hope is an apprehension of the glorie which by that loue is giuen vnto vs. Cap 6.11. Phil 1.20.

It

It cannot be that we ſhould knowe the loue and grace of God, which is our faith, but we muſt know the fruit of his loue, that is, his glorie and eternall life, which is our hope: if therefore we be ſure, God doth loue vs in Ieſu Chriſt, wee are alſo ſure that God will glorifie vs through Ieſu Chriſt: and as our faith reioyceth in Gods fauour, ſo our hope reioyceth in Gods glorie: and as our faith is ſure that nothing ſhall ſeperate the loue of God from vs, ſo our hope longeth after the incorruptible inheritance which we feele & know is laid vp in heauen. So this conſtancie and boldneſſe of our hope, without wauering, laid vp in our breaſtes, and cryng ſtill within vs, *Come Lord Ieſu*, this hope is our warrant wee be the houſe of GOD. And all this I ſpeake more plainlie and in moe words, becauſe there are ſo many which either cannot or will not vnderſtand it, for they conceiue no other thing when we ſpeake of hope, but a deſire to haue a thing whereof we doubt: and if wee aske of them, whether they be ſure to be ſaued through Chriſt, they will anſwere they can haue no aſſurance, for then how could they hope: thus they make them a hope of their owne, a newe hope which the Church of GOD knoweth not, a doubtfull deſire of a thing they wiſh, in ſtead of a preſent feeling of the thing they long for.

But let vs be wiſe hearted, and know before the Lord (as the Apoſtle here plainly teacheth vs) that wee be the houſe of God, if wee hold the reioycing of our hope ſtedfaſt and ſure vnto the ende: and if there bee another people which haue caſt their hope from them, and taken in ſtead of it a new fancie, worldlie minded men which bring our worldlie ſpeach to meaſure the mueth of God, becauſe in worldlie things, we ſay we hope of that which we cannot ſurelie tell whether wee ſhall haue or no: therefore to make alſo the hope of ſaluation, a deſire in vs, whereof we are vncertaine:

if

if I ſay there be any ſuch people, let them boaſt they are the Church, yet we knowe they are not the Church, but an abſurd people: for let them anſwere mee but this one queſtion. I aske of them whether they be ſure they are the church of God or no? If they be not, ſure they be blinde leaders of the blinde: and ſhall we folow them, who know not whether they goe? If they be ſure, doo they thinke the Church of God can periſh? If it cannot, the hope of it is ſure, and no man can come into it, but hee muſt haue his portion in this aſſurance of hope. And all this I ſpeake not as though Gods children are euerie one, and alwaies in this aſſurance: for ſometime their faith is weake, and their hope is ſhadowed, that they might humble themſelues vnder the hand of God, till they doo acknowledge their owne vnworthines, and hunger and thirſt after the righteouſnes of Chriſt: but in all their weaknes, they will confeſſe their ſinne, and ſay, they ought more aſſuredly to hold their hope: onelie this I ſay, and this the Apoſtle ſaith, this is the doctrine of the houſe of GOD, that they ought to hold the reioycing of their hope ſtedfaſt and ſure vnto the end: and this doctrine, that our hope is doubtfull, and cannot haue any aſſurance of the thing wee hope for, this (I ſay) is not the doctrine of Chriſt, nor of the houſe that he hath built, but of ſome other, an idols houſe, and houſe of idolaters, that either know not whether their God be faithfull and iuſt, or but a deceiuer: or whether themſelues ſhould beleeue his promiſes, or rather miſtruſt them. And thus far of the Church, as here the Apoſtle hath deſcribed it.

Now, the third thing which wee muſt here marke for our inſtruction, is perſeuerance: for ſo he ſaith: *Wee muſt hold our reioycing continuall vnto the end.* A moſt neceſſarie thing, and ſuch as without which all our labor is loſt: but a thing hard to attaine vnto, and ful of difficulties know it by

the experience of it: for ſcarce one of a great many dooth grow vp into feruencie of zeale, and ſo continueth vnto the end. And therefore the more danger is vnto vs in this behalfe, the more watchfull wee muſt bee to auoide the perill. Let vs firſt knowe it, and perſwade our ſelues in it, there is no pleaſing of God, but in this perſeuerance vnto the end: for euen as the Prophet ſaith, ſo wee ſhall finde it true: if the righteous man of an hundred yere olde ſhall forſake his righteouſnes, the Lord will alſo forget all the righteouſnes that he hath done: and a moſt iuſt cauſe why our ſinnes ſhould bee imputed, if at any time wee ſhoulde faint and fall away: for hee that can meaſure his obedience to God by dayes and yeres, & accounteth times how long hee will walke before the Lorde, hee is not worthie to bee reckoned among his ſeruants, nor to bee one of Gods children: for God is not as men are, nor his rewardes are as the rewardes of Princes: hee meaſureth not his giftes by ſuch ſcant accounts of yeares and moneths, and times paſt, as though at laſt he could bee enuious at our proſperitie, but he filleth his hand with bleſsing, and his loue with immortalitie, neither is there any ende of his mercie: and if wee ſhall come to ſuch cold reckoning, to skore vp our yeares and number our dooings, like prentices or hired men, let vs goe ſerue ſome God that againe ſcoreth vp his benefits, and with an euill eye looketh vpon his louers: let vs worſhip with the papiſts all their abhominations: Saint Cornellis, who can only keepe vs from the falling ſicknes: Saint Appolline, who will helpe vs of the toothache; or ſome other Gods of the mountaines, or Gods of the vallies: if thou haue ſuch a God, that can doo ſo little good, make thy bargaine thereafter, and ſerue him, by times and moments. But if thou ſerue the Lord God of hoſtes, whoſe mercie is ouer al his works, and whoſe infinite goodnes dooth endure for

euer,

euer, thou ſeruest a bountifull Lorde, who giueth thee all things, and vpbraideth none: and thou maiest not be a niggardly ſeruant, to giue vnto him either thy hande or thy foote, but all is of him, and with all thou must ſerue him. Thou ſeruest a louing Lord, who will not change his fauour towards thee for euer more; and thou maiest not ſerue him by account of dayes, but to the laſt houre thou must be euer faithfull. A perfect God, a perfect ſeruant; an euerlaſting God, a perpetuall ſeruant; if thou fall at the laſt, thou art fallen from him, and not hee from thee: and thy condemnation is of thy ſelfe.

Therefore, our Sauiour Chriſt hath giuen vs a cleere warning; *that he that ſetteth his hand to the plowe and looketh backward, he is not meete for the Kingdome of Heauen:* but thus his promiſe is vnto vs: *he that perſeuereth vnto the end, he ſhal be ſafe:* and in this aſſurance Saint Paule held the reioycing of his hope, *I haue ſtrouen a good ſtrife: I haue finiſhed my courſe: I haue kept my faith.* Now the crowne of righteouſneſſe onely is behinde, which hee will giue me, who is the righteous iudge. Euen ſo (dearely beloued) let vs bee conſtant, let vs caſt away the burthen, that preſſeth vs downe, and this ſinne which ſo eaſily compaſſeth vs about, and let vs run with patience all out the race which is ſet before vs, ſo we ſhal be like vnto our Sauiour Chriſt, who for the ioy that was ſet before him, did deſpiſe the croſſe, and is now the author and finiſher of our faith. Matth. 24. 1. Tim.

The greateſt enemie wee haue to make vs ſtumble and fall, that wee ſhould not holde this conſtancie, and perſeuerance vnto the end, is, our owne fleſh. And if it may haue any rule in this worke, or if we conſult with it in theſe heauenly things, wee are vndone, and all our labour is loſt, for fleſh will like of nothing long.

All delightes muſt haue their change, and the greater

the pleasure is, the neerer is sacietie, in any thing whatsoeuer appertaineth vnto the bodie. Wouldest thou neuer so faine sell thy selfe to serue any thing, thou shalt finde nothing that will giue thee a perpetuall pleasure, to buie thy seruice: hunger and thirst are soone satisfied, the heauie eyelid is easilie filled with sleepe, labour hath wearinesse, and rest is soone tedious; all play and pastime, which so many make the crowne and garland of their life, this also is dullnesse in a little while, and this garland is as withered hay: an other thing must come to take this vp, or rather than this should be still, we would neuer play while we liued.

Thus, as the night dooth ouertake the day, and the day dooth driue away the night; so our worldly pleasures run one after another, and the best of them all doo not indure long. Euen as Salomon saith, the eye is not satisfied with seeing, nor the eare with hearing; but be the tune neuer so sweet, at last we desire another. This flesh & fleshly minde, if we shall bring to our religion, can wee (thinke you) perseuer in the profession of it? Wee cannot, no more then the cat of the mountaine can change her spots, or the black Moore can change his colour. If therefore we will holde this excellent vertue of perseuerance vnto the ende, let vs make a good beginning; euen that God (who changeth not) with his holy spirite which neuer forsaketh vs, may kindle our hearts with the loue of his trueth, which shal not be quenched for euermore,

Eccle. 1. 8.

This it is (I say:) let this be our comming vnto the Gospell, in this preparation of our heart, that our heauenly father, the God of al grace, may giue vs his spirit, that we may loue his truth vnto eternall life. This beginning shall haue stil increase, & haue at the last a perfect work; but if this be not it, if the loue of God be not al we looke for, if ambition,

authoritie,

authoritie, riches, praise of men: if any fleshly affection bee with vs, when wee haue our purpose, our worke is at an end. Or, if by occasion the Gospell, shall hinder this purpose, our religion is at an end, farewell the Gospell, booke and all: we beginne to sing, a newe master, a newe. But O man blinde and foolish, what is thy glorie but in shame, and what is thy song but lamentations, and mourning, and woe? Thou hast gotten, in deede, a newe master: for thou hast forsaken God, who is from the beginning: and seruest the crooked serpent, who was an Apostata afore thee: and yet thou hast no newe master, but whome before thou seruedst in hypocrisie, him now thou seruest in vanitie, and he holdeth thee bound, euen as hee will himselfe.

Let vs take heede (dearely beloued) and neuer be ouertaken of such a shame. Let vs feele our hope, reioyce in it, loue the glorie that is set before vs, inlarge our hearts to comprehend immortalitie, and with all our soule serue the God of glorie. Let vs delight in his statutes, and iudgements, and make them our songs in the night season: so we shall knowe we be the house of God: we shall haue this perseuerance, whereof I haue spoken, and wee shall not be confounded for euer. Now, let vs pray, &c.

The fifteenth Lecture, vpon the 7.8.9.10. and 11. verses.

7 *Wherefore, as the holie Ghost saith, To day, if ye shall heare his voice.*

8 *Harden not your hearts, as in the prouocation, according to the day of the tentation in the wildernesse,*

9 *Where your fathers tempted mee, proued mee, and sawe my workes fortie yeres long.*

10 *Wherefore I was grieued with that generation, and saide, They erre euer in their heart, neither haue they knowne my waies.*

11 *Therefore, I sware in my wrath, If they shall enter into my rest.*

WEE haue heard hethertoo in this third chapter; how the Apostle hath taught, that our Sauiour Christ, is our onely Prophet, faithfull in his worke, euen as Moses was faithfull: yea, much more honorable than Moses, as the workman is aboue the house: or the sonne aboue the seruant: and this house which Christ hath built, and in which he reigneth, are euen we our selues, if wee holde fast what hee hath taught, and reioyce in the hope of it vnto the end.

Now, hee addeth another reason, taken of the Prophet Dauid, who in spirite spake this of Christ: *To day, if you wil heare his voice, &c.* as by all circumstances of the time and words dooth manifestly appeare, and therefore let vs open our eares and heare this excellent prophet, and neuer suffer his

his doctrine to fall vnto the ground: to this purpose, he alledgeth this long sentence of the prophet Dauid, and beginneth thus: *Wherefore, as the holy Ghost dooth say:* hee had before exhorted in his owne words, he addeth now more weight by the authoritie of the prophet Dauid, to prick them the more that were dull to learne: for howsoeuer they would otherwise haue made light account of the Apostles words; yet to haue despised the admonition of so high a prophet, it had been intollerable, euen among themselues. And to the end, he might feare them yet more with their sinne, if they would not heare, hee nameth not the Prophet Dauid, whose wordes they knew well enough, but he nameth the holie Ghost, who spake in the Prophet, that they might knowe, to refuse, it were not to refuse a man, but God, who spake by man vnto them: for this purpose, he beginneth thus: *Wherefore the holy Ghost dooth say:* and let vs here learne, euen as the Hebrues ought to haue learned, with reuerence to heare and to obey the worde, for it is not the word of man but of God, not spoken by man but by the holie Ghost. So Saint Paule speaking of the Scripture, he giueth it this title of speciall honour aboue all writings, that it is inspired from God, and Saint Peter saith, that prophecie is not of man or mans wisdome, but the holy men of God spake as they were caried of the holy Ghost. This must breed in vs a singular regard of the word of the Prophets, except we be exceeding blinde: for if I do beleeue in my heart, as I confesse in my tongue, that God only is wise, God only is holy, God only is our Lord: then I must needes acknowledge, that his word onely is my wisdome, and my vnderstanding before all people: his worde is my warrant, of all pure, holie and blameless religion. If I doo confesse that GOD onely hath immortalitie, and is in light that shineth for euermore, then must I needs also

2. Tim 3.

2. Pet. 1. 21.

1.Pet.1.23. say, as Peter saith: *all flesh is grasse: and the glorie of man is as the floure of the field, the grasse withereth, and the floure fadeth: but the word of the Lord endureth for euer:* To be short, if this bee a commaundement vnto mee, *thou shalt haue none other Gods but me:* let mee hold this as a commaundement from him, that I haue no word of life but his, yea whatsoeuer I owe vnto him, in the thoughts of my minde, in the wordes of my mouth, in the workes of my hands, in all my life: If this be his word, this must be my teacher, and in obedience of it, I must doo all that I doo: make this accounte of the word of God, or you make no account of it at al: and make not this account of any other thing, or else thou worshippest God, and an Idol too. And consider (I beseech you) but this one thing, and marke it well, that the Scripture is
Psal.113.3. thus called, *the word of God.* There is no doubt, but the name of GOD is great ouer all the earth, and his name is praised from the rising of the sunne to the going downe of the same, neither is there any creature, but it sheweth forth his glorie, yet hath not God reserued the sound of his name to bee called vppon in the name of any creature, but hee hath giuen this onely to his word. Wee doo not say, the Heauen of God, nor the earth of God, nor any thing in them vnder the name of God is noted, notwithstanding they all shewe forth his glorie: but the writings of the Apostles & prophets, by this name we know them. *The word of God:* why else? But that his wisdome, his power, his glorie, his mercie, especially and aboue all things, shineth in his worde: and therefore let vs perswade our selues, that his Maiestie cannot bee so highly offended in any abuse of all his creatures, as when his worde is despised. When man sawe not his eternall power and Godhead, which was manifest and might haue been knowne, in the workes of the creation of the worlde, yet GOD did

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ouerſee all their ignorances, and had pitie on them, he gaue them a better teſtimonie of his preſence, and made his word knowne in the middes of them, that they might beleeue it, and be ſaued; which word whoſoeuer ſhall deſpiſe, he hath deſpiſed the power of God by which he ſhould bee ſaued, and is more guiltie before GOD, than Pagans and Infidels which neuer knewe him: neither can there bee any other meane of ſaluation vnto him. To this effect (no doubt) the Apoſtle giueth this reuerend ſpeach to this prophecie. *The holie Ghoſt hath ſaid.*

Thus hauing prepared the people to heare and regard, he ſetteth downe the wordes of the Prophet, as followeth. *To day if you will heare his voyce, harden not your hearts, as in the bitter murmuring in the day of tentation in the wildernesse, where your fathers &c.* To vnderſtand this exhortation wel, wee muſt ſee the whole purpoſe of the Pſalme. The Prophet maketh this Pſalme, no doubt, as a preparation for the people in all their holie conuocations, how to preſent themſelues before the Lord: after the ſame manner, in a good and laudable cuſtome, wee vſe it now in the Church in our ſeruice vnto GOD, beginning with this Pſalme, to ſtirre vs vp vnto feare and reuerence, and an earneſt deſire of the praiſe of God. *O come let vs ſing vnto the Lord. &c.* and becauſe our zeale toward God is faint, and hypocriſie hath infected the hearts of many; therefore the Prophet toucheth them neerer, that if they will ſtand acceptable before God, delay not, nor bee faint hearted, but euen ſpeedilie and with a good courage: *To day if you heare his voyce harden not your hearts &c.* And he rehearſeth the examples of their fathers, who tempted God, and fell in the wildernes, the feare of whoſe examples ſhould make vs wiſe.

This being now the plaine meaning of the Prophet, you ſee how fitlie this ſcripture is alledged by the Apoſtle; as

then the Prophet cried vnto them in their assemblies. *To day if you will heare his voyce.&c.* that they might keepe holie their Sabboth daies, and bee holie in their assemblies before their God, to heare his word with humilitie, and offer themselues in a holie obedience vnto it: So here the Apostle, applying it vnto Christ, who then spake by his Prophets, that his word now might haue also the reuerence of his owne person, hee saith also to them: *To day if you will heare his voyce, harden not your hearts, &c.*

To day. Now, touching the words that he saith, *to day*: he meaneth all the time in which the Gospell is preached, teaching vs hereby, that so long as the word is preached, so long sal-
2. Cor. 6. 2. uation is offered. In like sense Saint Paule exhorting the Corinthians not to receiue the grace of GOD in vaine, al-
Esa. 1. ledgeth this saying out of Esay: *I haue heard thee in an acceptable time, and in the day of saluation haue I succoured thee:* whereunto he addeth: *behold now is the acceptable time, behold now is the day of saluation*: plainlie expounding this time, and this day, to bee so long as the Gospell is preached: by which we learne, how great a benefite it is, to heare Christ preached; for then God offereth himselfe vnto vs, then he stretcheth out his hands (as the Prophet saith) to imbrace vs, then he calleth vs to come vnto him, then he will accept vs, then is the time of saluation for vs; all his fauour, loue, mercie, goodnes, all his graces are laid out vnto vs; he hath opened the heauens that wee might see, and shewed foorth his glorie that we might vnderstand, and be no more vnbeleeuing, but beleeuing: and what excuse (trow we) can we take vp, to bring before him, if this gospel of grace, of peace, of life, bee preached vnto vs, and not regarded? therefore, euen as the Apostle saith afterward, so let vs learne. While the Gospell is preached, it is still called, *to day:* harden not our hearts against it, through the deceits of sinne.

And

And this (I beseech you) once againe to remember, that when the Gospell is preached vnto vs, then it is *to day*. Take away this word preached, which is the power of GOD to thy saluation, and what time art thou in? sure in the night in which no man can worke; for this is the day, when his voyce is heard. Euen as the daies of our life, they arise with the Sunne, and go downe againe with it: so the day of our saluation it springeth in the preaching of the Gospell, and it is shut vp againe with the ceasing of that voyce: and therefore the holie Ghost saith, when our Sauiour Christ doth come to Capernaum in the borders of Zabulon and Nephthalim: *the people that sate in darknes sawe a great light, and to them which sate in the region and in the shadowe of death, light arose vp vnto them:* this light is the light of the Sunne of righteousnesse; how long so euer it shineth, so long shineth the acceptable time and the day of health: now would I faine know, what auaile praiers for the dead, what helpeth sacrifices for them in Purgatorie; is not this Sunne gone downe vppon them? is it not night with them, and they haue all made their beds in the darke? haue they any more eares to heare; or are they not as men dead long ago? how then can yet their state bee changeable? how can they obtaine grace, mercie, and peace, by our intercession? if they can, the Apostle saith not true; that it is no longer, *to day*, than while the Gospell is preached: Saint Paule saith not true, that now onlie is the *acceptable time:* our sauiour Christ deceiued vs, when he said, *the night commeth, in which no man can worke:* but this was the enuie of the diuell, to bring vs in a fooles paradise of praier when we be gone, that we might not regard the God of glorie while he offred eternal life vnto vs. And for the Saints that are dissolued, and bee with Christ, they shall be witnesses against vs, of our madnesse, which esteemed them as tormented soules of Purgatorie: Matt. 4. 16.

and

and other whom GOD hath taken away in his anger; to make them dye in their sinnes, when wee fill their handes with our fooliſh praiers, wee ioyne with them in rebellion againſt God: but their torments cannot be healed with medicines, and therefore as an vnprofitable and euill thing, ſo let it go: let the darke fancies of dead men alone, and let vs doo our dutie one to another, in all praiers and works and loue, now in this time, while we may doo good, and while the day is yet vpon vs.

Now further, where it is ſaid: *if you will heare his voice:* we learne by warrant of the holie Apoſtle, that our Sauiour Chriſt was euer the Prophet of his Church, in vertue and power of his ſpirit, euen from the beginning, as well as in nature and ſubſtance of manhood, after he was borne of the virgin Marie: ſo the Apoſtle afterward againe ſaith of the
Cap. 12. 26 Prophets times, *that the voice of Chriſt did ſhake the earth then:* and in all the diſobedience of the people of Iſrael, in the wildernesſe.

2. Cor. 10. Saint Paule ſaith, *they tempted Chriſt:* as noting him to be their guide and leader in their deſert waies. And this is the true acknowledgement of our Sauiour Chriſt, to bee the lambe killed from the beginning of the world: to confeſſe that he is, and euer was, the mediatour and redeemer of his Church, and the welbeloued ſonne of his father, and the Prophet for euer, whom he had ordained for his people: all which, when we ſhall beleeue, then wee ſhall boldlie ſay, as
Cap. 13. 8. this Apoſtle ſaith: *Ieſus Chriſt to day and yeſterday he is the ſame: and the ſame abideth for euermore:* the ſame Prophet, the ſame faith, the ſame hope, the ſame God, euen as wee confeſſe one, and the ſame Catholique Church. As our fathers were ſaued, ſo are we: and at this day we beleeue, not onlie as Paule and Peter did beleeue; but wee walke in the ſteps of that faith, which was firſt in our father Abraham,

yea,

yea, and in all Patriarches before him, as we haue al had but one heauenlie maſter. And whatſoeuer outward ceremonies God hath ordained, according to diuerſitie of times, they were euer appoynted to bee ſchoolemaſters to leade men vnto Chriſt, in whome onelie God was well pleaſed, and without whom there is no ſaluation.

And herein, the ſingular loue of God to vs hath appeared; and theſe daies of the Goſpell preached, are aboue all other, bleſſed daies; becauſe this Sauiour hath ſhewed himſelfe vnto vs, and hath been in the middes of vs, fleſh of our fleſh, and bone of our bones, and wee haue ſeene his glorie, as the glorie of the onlie begotten ſonne of GOD: and he hath reuealed vnto vs the cleare and ſhining way of this ſaluation more openlie, than euer before: and therefore let vs heare the admonition: *To day if ye will heare his voyce harden not your hearts.*

And here that he ſaith, *harden not your hearts:* we ſee how great a ſinne wee commit, in not harkening to the voyce of God, we harden our hearts and couer them as with a couering of brawne, that they may not bee mollified with the grace of God: for the word of God is liuing, & more ſharpe than a two edged ſword, and entereth to the diuiſion of the ſoule and the ſpirit: neither is it poſsible to keepe it out, but as a ſword, ſo it will pearce our heart, except wee haue made it hard as flint. And as he ſaith, *doo not you harden your owne hearts:* ſo let vs perſwade our ſelues, our ſinne is our owne, and we haue done it, we may not excuſe our ſelues, as the manner of ſome is, and ſay our hearts are hardened whether we will or no: and who can doo withall. True it is, and the Prophet ſaith it: *We haue of our ſelues ſtonie hearts, and all the imaginations of them are euill, euen from our youth:* ſo that all men, father and children, may ſay alike; wee know that in vs (that is in our fleſh) there dwelleth no goodneſſe, but

Exec. 11. 19 & 36. 26. Gen. 8. 21.

but whatsoeuer the corruption of our nature is, be it neuer so great, yet our fault is neuer the lesse, no more than if wee had an Angels nature, which willinglie and wittinglie wee would peruert: for vnto our corrupt nature, wee bring of our selues a peruerse will, which did corrupt the Angells nature, and made them fall from God; so lay no more thy fault on thy nature, for thy will is set to woorke iniquitie, with all delight to doo euill. We wish to bring our ill purposes to passe, wee reioyce, wee are glad, it is the thing wee would haue; we will not heare any other call; we bid farewell to all, whatsoeuer would turne vs from our sinne.

The corruption which we haue, our pleasure is in it; and all the goodnesse which wee want, wee care not for it; but our will is after our worke, and as wee are, so wee like our selues best: if there bee any wicked and dissolute man, that denieth this, either he hath taught his tongue to lye, or a seduced heart hath deceiued him; for let him speake that can, the theefe that stealeth, the adulterer that defileth his bodie, the enuious man that speaketh euill, the beastlie man that murdereth another, the blasphemous tongue, the rebellious hand; which of these is not thrust forward of his own will? or who euer, that mourned and wept, that fasted & praied, not to bee lead into temptation, hath been giuen ouer to so shamefull sinnes? No, no, if God make vs once mourne vnder the bodie of sinne, the grace of Christ is offered, to the broken and contrite heart, and sinne reigneth not in vs, but because we delight in it, let vs hearken therefore to this admonition: *To day if you will heare his voyce, harden not your hearts.* It followeth: *as in the bitter murmuring, as in the day of tentation in the wildernesse, where your fathers tempted me, proued me, and sawe my workes fortie yeres.* This example of their fathers rebellion, is well alledged, both to mooue them the more to take heede by their fathers example, and because

they

they were a people exceedingly holden with an opinion of their fathers, that they ſhould yet remember their fathers were but men, and they ſhould not followe them in their ſinne and wickednes.

The ſtorie which the Prophet eſpeciallie meaneth, is written in the ſeuenteenth of Exodus, where Moſes ſheweth, how the people murmured in Rephidim, for want of water; for then Moſes gaue theſe verie names to the place, and called it, *bitter murmuring*, becauſe they ſtroue bitterlie, and contended againſt Moſes; and he calleth it tentation, becauſe they ceaſed to put their truſt in God, and rebelled for want of water.

So by the names, it is plaine what ſtorie is ment, and wee haue in it to learne, firſt how great a crime it is to reſiſt the miniſter of God; for the name of that ſinne, God hath giuen vnto the place for a perpetuall remembrance, what the puniſhment of it hath been: and againe, what it is to fall from our hope that wee haue in Gods prouidence, to miſtruſt him, to feare that he will faile vs; for this is to tempt God: with which ſinne how highlie he is diſpleaſed, the name of the place to this day, beareth witneſſe; which Moſes for that cauſe called tentation. And here againe, let vs learne, how, and in what caſe, we may giue names vnto places, and that is, when the remembrance of the name is a putting vs in mind of ſome ſpeciall worke of God toward vs: as in remembrance of the excellent viſion that GOD gaue Iacob, he called the place Bethel: when God gaue to Abraham the life of Iſaak his ſonne, and ſaued him from ſacrificing, Abraham called the place Iehouah Iireh. Gen.28.19 Gen.22.14

Likewiſe, in remembrance of Gods puniſhments, when he diuided the peoples tongues, he called the name of the place Babell. When GOD deſtroyed, from heauen, the hoaſt of Iſrael with fire, for remembrance of the puniſh- Gen.11. Nu.11.14.

ment,

ment, they named the place Taberah. Many such examples are in the scripture, good and profitable for vs to followe, if wee had hearts that feared God, and had comfort in the remembrance of all his workes: but wee haue left that good worke of our forefathers, and as time corrupteth all things, so it hath here corrupted our manners.

Indeede, we giue names still vnto places, but not now for any conscience toward GOD, the better to remember his goodnesse toward vs: but we erect thereby, monuments to our flesh, and make shrines of pride. Wee doo (I am afraid) as the Prophet Dauid saith: *the wicked doo thinke their houses and their habitations shall continue for euer, and call their lands by their names.* Psal. 49. 11. Wee swell with vanitie, and are puffed vp with pride; & in this haughtinesse of heart, we giue names vnto our houses: this boasting is not good, and of such high minded men the Prophet saith: *They shall lie like sheepe in their graues, and death shall deuoure them:* yea, and all their pompe with them: of this let vs beware, for it is a sinne that cleaueth fast vnto vs, and wee are easilie lead with it: otherwise, if God giue vs humble hearts, and mindes, in the naming of our houses after our owne names, or after other, there is no hurt at all.

Now, where it is said: *they tempted God, and prooued him in the wildernesse, where they sawe his workes fortie yeares:* wee must know, the wildernesse was a terrible and fearful place, ful of temptations, where the people alwaies wanted, sometime meate, sometime drinke, in feare of enemies, in feare of serpents, in much affliction: but what of this? yet if they tempt God, they are rebellious against GOD. For he that made the wildernesse, and all the terrour of it, is not his power ouer it, to saue his Saints? No place, no man, no terror, must ouerthrow our hope in Gods prouidence: or, if it do, we tempt God, and prouoke him against vs: therefore Dauid

uid saide: *though I walked through the valley of the shadow of death, yet I would not feare, because thou art with mee.* Psal. 23. 4.

And let vs neuer deceiue our selues, for if wee bee not, as Dauid was, to trust still in God, yea, though hee seemed to kill vs: Surely, let our daies be neuer so peaceable, yet euerie occasion will make vs fall from God.

Salomon saith: *if we faint in the day of aduersitie, our strength was neuer great:* and if with the Israelites wee would murmur in the wildernes; with the Israelites we would also rebel, euen in the land of Canaan; for they were no more obedient when they had peace, when their lande flowed with milke and honie, than when they were in the solitarie desert. Pro. 24. 10.

And let vs not looke vpon our fathers example, but looke vpon our selues this day: dooth this peace of the Gospell make vs more thankfull, or more desirouslie to giue our selues to bee seruants of the Lorde, than wee were before, when we felt the prison houses and hoat fires of Idolatrie? The Lord knoweth, and hee iudgeth: and wee are wise, if our hearts bee setled, for no cause at all to leaue our obedience to God: then we may be bold, and say with Iob, if he will kill vs, let him not spare: for wee haue not denied the words of the holie one, let it come that he sendeth. Neither the wildernes, nor firie serpents, nor yet the fruitfull vines, and pleasant springs of the land of Canaan, shall seperate betweene God and vs. Iob. 6. 3.

And here, that God saith, hee did fortie yeares shew his workes vnto them, hee meaneth both Manna, with which he fed them from heauen, and their continuall leading with the piller of cloude, and piller of fire, and all other miracles which hee did before them: wherein appeareth the long suffering of God, and as Paule saieth, *the riches of his bountifulnes and great patience*, which is not ouercome with our Ro. 2. 4.

ſinnes: but hee once promiſed it vnto Abraham, to giue a land vnto them, and all the rebellion of his children, could neuer falſifie his promiſe. This ought to ſtrengthen our faith to the forgiuenes of our ſinnes; wee haue a couenant of God, greater and better than that made with Abraham: euen a couenant made in his only begotten ſonne, through whome hee hath ſayed, hee is well pleaſed with vs, and will remember our ſinnes nor our iniquities any more. And let vs not feare, neither the greatnes of our ſinne, nor the craftines of our enemie, but in a repenting and faithfull heart, truſt vnto his promiſe that cannot change his grace, nor repent him of his mercie for euer. And yet, that wee ſhould not bee here ſecure, and commit ſinne without regard, as men that carrie away the grace of God to wantonneſſe, thinking any outward calling to bee warrant enough of our election: to take away this groſſe opinion, and make vs ſearch better, whether wee be the children of the couenant, or no, therefore hee addeth, that hee was angrie with this generation, and ſaid: *it is a people that doo erre in their hearts, for they haue not knowne my waies, &c.* teſtifying by this threatning, that his promiſes were not to them onely in their birth, that they were the children of Iſraell, but much more in this: if they walked in the ſteps of the faith of Abraham. So all we this day, ſaluation is promiſed vnto vs in Ieſu Chriſt, in a holie couenant, which ſhall neuer be broken: but God will make all our enimies our footeſtoole, and will ſurely take vs into his glorie. But let vs be wiſe, to ſee whether the couenant is made with vs or no; for as, not all that were borne of Abraham, were the children of Abraham; ſo, not all that ſhall profeſſe the Goſpell, ſhall haue the ſaluation of the Goſpell: for there are many drunkards, gluttons, adulterers, couetous men, blaſphemers, liers, contentious perſons, and ſuch other,

which

which shall neuer enter into the kingdome of Heauen: yet will they boast of the Gospell of Christ: but hee that dieth with Christ, and is buried with him, touching the olde man, and as Christ is risen from the dead: so by the Spirite of Christ, he that riseth vp into newenesse of life, with him this couenant is made, and with none other: and he shall be iustified by his faith, when the sinnes of the wicked shall fall vpon them.

Further, in this threatning, wee haue to marke first the cause, euen the peoples sinne, which the prophet setteth out thus: *It is a people that doo erre in their hearts, for they haue not knowne my waies.* This is the beginning of all euill, to leaue the ordinances of God, and walke in our owne imaginations: and this is onely follie, to forsake the worde of God, the fountaine of all wisdome, and to followe our owne inuentions, which are vaine and fruitlesse. So Moses vpbraideth the people, when they obeyed no longer Gods ordinances, to doo them: but made new lawes vnto themselues, to liue by. They are (saith hee) a nation voide of counsell, neither is there any vnderstanding in them: by this wee knowe what they are, what wisdome and counsell is in them, that take away the word of God, and teach their owne traditions. It is a plaine sentence, *They erre in their hearts, for they haue not knowne my waies:* so wee may boldly say, it is a foolish people, an ignorant people, a people full of blindenesse and sinne, who soeuer walke in their owne imaginations, for they haue forsaken the waies of GOD, and now, what wisdome can there bee in them? And mark that hee saith, *they erre in their hearts:* noting, what studie is in them, and how full they are of thoughtes and cogitations, what to deuise, euer musing, euer inuenting, and neuer the better, no quietnesse is within vs. Deu. 32. 28

So that we are sure, our owne traditions, the more wee

followe them, our owne fooliſhneſſe dooth the more vexe and diſquiet vs, and we doo nothing elſe, but waſte penſiue dayes, and heauie nights, ſtudying with our ſelues how we may periſh. If thou doubt of this, whoſoeuer thou art, heare the word of the Lord, *They erre in their heart, for they haue not knowne my waies:* if thou heareſt it, and knoweſt it, leaue of their woefull waies, who ſeeke traditions, and erre in their hearts, and haue no peace: and followe the worde of God, which onely giueth light and ſecuritie vnto vs.

Another thing, in this threatning is: *that God ſweareth, they ſhall not enter into his reſt.* This oath is to perſwade vs, that with a conſtant purpoſe, God is iuſt, euen as he is mercifull: & let vs not flatter our ſelues in vaine hope to eſcape his anger, while we will needes walke ſtil in our ſinnes: for in iuſtice and iudgement the glorie of God ſhineth, and no more than hee can breake his promiſe of loue and mercie, made with his Saints no more will he defile his couenant, in which he hath threatened the rebellious people: but hee will ſurely recompence their ſinnes into their boſome, and his anger ſhall conſume them. Therefore to theſe alſo hath hee ſworne, and hee will not repent him; *they that haue not knowne his waies, they ſhall neuer enter into his reſt:* of this reſt we ſhal haue occaſion to ſpeake hereafter. Now let vs pray, that God for his ſonnes ſake would prepare our heartes to the hearing of his voice, that wee may not bee deſpiſers, as our forefathers haue been, whom God threatned in his heauie diſpleaſure, and hath ſhewed his iudgements towards them, euen as he would: but let vs be as his ſheepe, that doo heare his voice, that his word may be in our hearts, a ſeede of regeneration, by which wee may be borne a new, into holineſſe and righteouſneſſe, to glorifie him that is our God for euer, &c.

The

The ſixteenth Lecture, vpon the 12.13.14. verſes.

12 *Take heede bretheren, leaſt at any time there bee in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.*

13 *But exhort one another daily, while it is called, To day: leaſt any of you bee hardened through the deceitfulnes of ſinne.*

14 *For we are made partakers of Chriſt, if wee keepe ſure vnto the end, that beginning, wherewith we are vpholden.*

IN theſe wordes, the Apoſtle beginneth more particularlie to handle the former wordes of the Prophet, and ſo to amplifie his exhortation, that in no wiſe the Hebrues ſhould forget to heare and to obey Chriſt their onely Prophet: and firſt of al, in this that the prophet ſaith, *To day*: by which the Apoſtle gathereth, that we muſt not neglect this time of our calling, but whē the voice of the Lord is heard, then we muſt ſhew our obedience: for it is not meete that he ſhould ſpeake, and we ſhould be deafe; nor he ſhould call to day, and we to make anſwere, we wil come to morrow; ſuch looſe regard of the word of the liuing God, becommeth not thoſe that are his Saints, neither dooth our Sauiour Chriſt ſo teach vs himſelfe, when hee faith ſo many times: *hee that hath eares to heare, let him heare*: therefore, when the Lord openeth his mouth, let vs erect our eares; and in the day that he dooth teach, let vs learne in the ſame, and glorifie God in his goodnes, this is the plaine meaning

of the Apoſtle in theſe wordes of the twelfth and thirteenth verſe: *Take heede brethren leaſt at any time there bee in any of you an euill heart and vnfaithfull, to depart from the liuing GOD: but exhort one another dailie, while it is yet called to day, leaſt any of you bee hardened with the deceiptfulnes of ſinne:* Beſides this generall doctrine in the words of the Apoſtle, we haue manie things profitablie to note.

Firſt, that here againe, hee calleth them by the name of Brethren, hee ſheweth a great affection of brotherlie loue toward them; for there is no doubt but hee was free from flattering words, and of the aboundance of his heart his mouth did ſpeake; ſo that this teſtimonie of his good will, had great weight to allure the Hebrues the more willingly to heare him.

And we muſt learne a very good leſſon, with what care, and loue, and earneſt deſire wee muſt doo all things to our neighbour. We muſt not as in other things, where we care not greatly whether they come to paſſe or no, ſo vſe our exhortations and admonitions to our brethren: but what we aduiſe them or ſpeake vnto them touching the feare of God, we muſt haue al our heart bent to doo them good, no care, nor deſire, ought to be greater in vs, than this, that by ſome meanes we might doo them good.

This affection the Apoſtle ſheweth, when hee calleth them brethren, and we that this day preach vnto you when we ſay (dearelie beloued) or (louing brethren) or vſe ſuch like names by which wee call you, either wee haue this earneſt affection to winne you vnto Chriſt: or elſe, in the pulpit alſo wee haue learned to diſſemble; I note this now, both to ſtir vp my ſelfe, and to admoniſh other, for I heare daylie ſuch louing names of the people in the Preachers mouthes, and I pray GOD, as much louing affection may be in their hearts vnto them.

Another

Another thing, in these words of the Apostle taught vs, is this; what the cause is why all the day long the Lord speaketh vnto vs, and few regarde it: and the cause is an vnbeleeuing heart, therefore the Apostle saith, *Take heede there bee not in any of you an euill and vnbeleeuing heart, to fall away from the liuing GOD:* which wordes hee addeth as a declaration of the former wordes of the Prophet, where hee saieth; *It is a people that doo erre in their hearts, for they haue not knowne my waies:* here wee must first see where is the roote and fountaine of our sinne, which is not farre off from euerie one of vs, in the East or West endes of the world; but it springeth vp, and is nourished in our owne hearts, and whatsoeuer is euill in vs, here it hath his fountaine: in which we knowe first our sinne is our owne, and of our selues it riseth: accuse not, neither this nor that, but humble thy self, and confesse thy sinne, which is bred within thee.

It is true, we haue many tentations, but we could not be ouercome of them, if the corruption of sinne were not within vs: for our Sauiour Christ was also tempted, yet hee sinned not, and the cause was, when the Prince of this world came vnto him, he found nothing in him; if it were so in vs, all tentations should be in vaine: but wee, because wee are borne in sinne, and no goodnes dwelleth in our flesh, therefore wee are straight carried as wee most desire, and our owne concupiscence giueth strength to our tentations.

And againe, heere wee see, as our heart is a roote of sinne: so there is no sinne but commeth from the heart: if thy heart accuse thee not, bee of good comfort, thy sinnes are abolished: if thy heart condemne thee, mock not thy self, for thy sinne abideth. Our Sauiour Christ saith: *the things come not from without which do defile a man, but they* Mat. 15. 19

doo proceede from the heart that is within: for out of the heart come euil thoughts, murders, adulteries, fornications, theftes, falſe witnes, ſlaunders, and all ſuch things as defile a man: a notable ſentence, and full of godlie comfort in all our life; for when I ſee ſo manie men vexed in minde, this way or that way, ſome vow pilgrimages, ſome obſeruation of dayes, ſome abſteine from meates, ſome one thing, ſome another: in this wauering of manie, my hope is ſtedfaſt, I feare not, meate, drinke, day, time, place, perſon; for all this ſerueth mee, and I ſerue the Lord, before whome when my heart is ſetled in loue and obedience, all the world beſide cannot defile mee: let vs therefore take good heede of this, and wee take good heede to the ſafeſt Tower of defence, that wee haue in all our life; take heede of thy heart, for if it accuſe thee, it will kill thee; if it be on thy ſide, let the heauens fall, yet the ruines of it ſhall not make thee afraid: let thy aduerſaries bee who they will, let their counſell bee neuer ſo ſubtile, and thy deſtruction that is conſpired neuer ſo cruell: yet if thy heart ſhall bee faithfull, thine enemies ſhall feare more than thou, and they ſhall bee aſhamed more than thou; for innocencie aſsiſteth thee, which is ſtrengthened with the arme of GOD, and is not vanquiſhed of a vaine man. Let vs followe then the calling of the Apoſtle, and let vs regarde well our hearts.

Infidelitie, the cauſe of all euill.

Now, as this is the ſafetie of thy life, to haue thy heart cleane: ſo marke theſe words of the Apoſtle, and hee will teach thee how to haue thy heart cleane, *Let there not be in any,* (ſaith he) *an euill heart of infidelitie;* Infidelitie is it which maketh thy heart abound in euil, & if by any meanes it can get roome to lodge within thee, thy heart is taken, and imagineth from henceforth all miſchiefe. When our Sauiour Chriſt ſo many times reproueth ſundrie ſorts of men, he maketh this as a general fault of al, that they are vnfaithfull,

faithful, & slow to beleeue. When S. Paul condemneth the as reprobate men, which doo neuer see the light of the Gospell, he maketh this the cause of their sinne, that the God of this world hath blinded the eyes of their vnbeleeuing heart. And if wee will bee free from so great a plague, let vs followe this counsell of the Apostle, that there be not in vs vnbeleeuing hearts. Let vs bee, as our Sauiour Christ teacheth Thomas to be, not vnfaithfull but faithfull: whatsoeuer is spoken in the word of trueth, let it haue within vs a sure perswasion. If God say, he will be our defence, and our exceeding great reward: let vs beleeue the assurance of his promise, and knowe he will not leaue his Saints, neither yet forsake them. If God haue promised eternall life to those that walke faithfullie before him, let vs beleeue his word; that a thousand thousand, and ten thousand thousand yeres before him haue none accompt, neither yet any time, which can be expired at the last; but aboue all time, in immortalitie he hath established a dwelling for his Saints. If GOD haue threatned eternall fire, to consume and deuoure his enemies; let neuer our hearts doubt or wauer, through the temptations of the diuell, but let vs acknowledge it in a certaine truth, & beleeue it, as if we heard euen now the fearefull voyce to sound: *Goe ye cursed into eternall fire.* With such a beleeuing heart let me foresee the latter ende, and I shall not sinne for euer. But take now this feare away of those last iudgements, and bring a wauering heart to Gods promises, and the sentence is pronounced ouer thee, because thou hast not beleeued trueth, thou shalt erre in thine heart, and beleeue lyes, till vanitie wast away thy yeares, and thou fall away into the destruction, which thou shalt feele, before thou canst beleeue that it is prepared. 2. Cor. 4.

And let vs not onelie beleeue these last things, of which last of all, men must haue experience; but in all things now

incident into our life. Let vs not bee hard hearted, but beleeue the trueth, what it speaketh vnto vs.

Phil.3.19. If Paule say: *The glorie of the wicked is to their shame:* Let vs yet, while we haue time, beleeue it, and cast out such ambitious desires, as most assuredlie shall bring confusion.

1.Tim.6.9. If Paule say: *They that wish to bee rich, they fall into tentations, and into snares, and into many foolish and hurtfull desires, which drowne men in perdition and destruction:* why doo wee not beleeue it? and why make wee not our affections as strange from couetousnesse, as we wish to bee farre off from death, and from the graue?

Ioh.14.13. If our Sauiour Christ say: *If you loue me, keepe my commandements:* who hath bewitched vs, that wee should not beleeue the trueth? what meane we to liue in all excesse of sinne, and powre out our selues into riot, and yet still say, we loue the Lord? Surelie (dearelie beloued) one cause is of all; an vnbeleeuing heart hath seduced vs. We thinke we eate of the secrete Manna, when indeede we feede of ashes. Wee cannot see, that GOD resisteth the proude, his iudgements are high aboue our reach: and therefore, wee will set vp our owne praise, and striue for honour, euen vnto death, and wee feare not the shame that wee cannot see.

We know not what the kingdome of heauen is, neither can wee knowe; for our eye cannot see it, our eare can not heare it, our heart cannot comprehend it, neither hath the spirit of God reuealed it vnto vs. And when infidelitie hath thus couered vs, it is no maruell though wee heare in vaine, *It is easier for a Camell to creepe through a needles eye, than for a rich man to enter into the kingdome of heauen:* for wee cannot feare, where wee thinke there is no daunger; wee cannot hope, where we looke for no goodnesse; promises and threatnings are but blasts of winde, where infidelitie

litie hath taken away our wiſedome: let vs now looke into our ſelues, and ſearch out heart and raines, whether wee ſtand in faith or no: for behold, this knowe, and the ſpirit witneſſeth it, there is no ambitious minde aſpiring to honour, no vncleane and filthie concupiſcence of adulterie, no couetous deſires of golde and ſiluer, no ſinfull delights of worldlie minded men, no falling from God, for theſe corruptible and vaine things, but infidelitie is both roote and branch, the beginning and ending: an vnfaithfull heart cauſeth all in all; and let faith but dwell within thee, to beleeue the word of trueth; knowe there is glorie, and honour, and immortalitie, and eternall life to thoſe that patientlie ſeeke the Lord: and indignation, and wrath, and tribulation, and anguiſh vpon the ſoule of euerie man that doth euill. Know that the world is vanitie, and all fleſh is graſſe; that righteouſneſſe is perfect bleſsing, and the feare of GOD is happineſſe; beleeue this, and thou beleeueſt thine eyes to ſee the light of the Sunne, or to diſcerne the darkneſſe of the night, and thou ſhalt neuer fall: were thy temptations neuer ſo many, thou ſhalt ouercome them, till the diuell himſelfe doo flee from thee: let vs therefore pray, and pray continuallie, euen as the Apoſtles praied, *O Lord increaſe our faith.*

The wordes following heere: *In falling away from the liuing God:* they ſhewe, both what it is to bee vnfaithfull, and what worke it hath in vs. For to doubt when the Lord hath ſpoken, or miſtruſt what he hath promiſed, it is to fall away from him: and when wee begin in heart to wauer, and call into queſtion, whether his worde ſhall bee performed, or no; wee lay our ſelues open to the aſſaults of ſinne, and ſoone fall away from the liuing GOD, to our owne vanitie. And this generall rule, that infidelitie maketh vs fall from GOD, wee muſt particularlie applie to all the works

workes of our life, that we be not hardened (as the Apoſtle ſaith) with the deceit of ſinne: if I fall into daunger, and miſtruſt Gods prouidence, and ſeeke worldlie meanes and vnlawfull helpe of man for my deliuerance, the Prophet Ieremie curſeth this infidelitie, and ſaith: wee withdrawe our hearts from the Lord. If in maintenance of our Common wealth, we ſeeke onlie policies, and doo that which is wiſeſt with naturall men; the Prophet Eſay crieth, woe vnto ſuch, for they fall away from God, they looke not (ſaith he) vnto the holie one of Iſrael, nor ſeeke vnto the Lord. If I vſe lying words, or any deceit, in buying, and ſelling, thinking ſo to waxe rich; I am a lying merchant that am fallen from God: and as Salomon ſaith, *the bread of deceit ſhall bee ſweete but for a while, and then my mouth ſhall be filled with grauell:* and therefore that we may not at laſt be aſhamed, and be guiltie of this great ſinne, to forſake the liuing God, let vs take heede there be not in any of vs an euill heart of infidelitie.

Ier. 17. 5.

Eſa 31. 1.

Pro. 20. 17.

It followeth now: *but exhort one another daylie while it is yet called to day.* As before the Apoſtle taught vs to beware of the ſinne; ſo like a wiſe teacher he telleth vs heere, how we ſhall doo it, that is, by daylie exhotting one another. So Saint Paule, when he would perſwade the Theſſalonians, to walke as children of the light, and as in the day time, he ſetteth out this rule vnto them, *Exhort one another, edifie one another:* and this is the diſcharge of that great commandement, *Loue thy neighbour as thy ſelfe:* as appeareth by the lawe that is written: *Thou ſhalt not hate thy brother from thine hart, but thou ſhalt reproone him, and ſuffer him not to ſinne.* Thus the Lord hath ordained, and this duetie hee will aske at our hands, in which he will iuſtifie vs, or els condemne vs. Saint Iames ſaith: *he that conuerteth a ſinner from going aſtray, let him knowe it, he ſhall ſaue a ſoule from death, and ſhall couer a multitude*

1. The. 5. 11

Leui. 19. 17

Iac. 5. 20

multitude of ſinnes. Salomon ſaith: *The fruite of the righteous is as a tree of life, and he that winneth ſoules, is wiſe.* And the Prophet Daniel in cleare and abſolute words ſpeaketh plainlie: *They that be wiſe ſhall ſhine as the brightnes of the firmament, and they that turne many to righteouſneſſe ſhall ſhine as the ſtarres for euer and euer.* Pro. 11. 30. Dan. 12. 3.

This duetie, I confeſſe, is chieflie the miniſters, then the magiſtrates, then the fathers and maſters, who are all according to their calling guiltie of bloud, if men periſh in their gouernment for want of inſtruction: but yet, this duetie is alſo common to all, and none excepted; we ought all to edifie and exhort one another.

There is no excuſe of ignorance, there is none ſo ſimple, but hath learned the royall lawe: *Thou ſhalt loue the Lord thy God, with all thy heart, and with all thy ſoule, and thou ſhalt loue thy neighbour as thy ſelfe.* In breach of this duetie, who is ſo ſimple, but he can ſometime eſpie the ſinne of his brother? in this, let him exhort him after his skil; for though he haue receiued but one talent, yet muſt he occupie that, els he ſhall be condemned for a wicked, and a faithleſſe ſeruant. Looke therefore vnto this, and watch euerie one ouer his brother, that he may confirme him in the grace of Chriſt. We haue often meetings for the comfort of our life, and many brotherlie feaſtings are among vs: Take heede wee drinke not our wines in carued bolls, and haue ſweete muſicke at our tables, and none of vs, as the Prophet ſaith, remember the affliction of Ioſeph, that is (I meane) and none of vs care for the adulterie, drunkennes, gluttonie, blaſphemie of his brethren; for if our meetings be ſuch, our comfort of our meeting will ſoone bee at an end, and our laſt mirth will bee in heauineſſe. Amos. 6. 3.

And heere wee muſt marke, when this duetie of mutuall exhortation is required: the Apoſtle addeth, *while it is yet*

called

called to day: this is, as I told you before, while yet life and forgiuenes is offered vnto vs through the preaching of the Gospell: this is to stirre vs vp not to neglect the time of our calling: so the Prophet Esay, *Seeke* (saith he) *the Lord while he may be found, call ye vpon him, while he is neere.* We haue all our times in which we are called to repentance: if we neglect them, we shall not haue them againe, though we sought them with teares. The day was past with the rich man to call vnto Abraham for Lazarus to helpe him, when they were both dead: the day was, when Lazarus lay at his gate despised of him. The day was past with Pharaoh, when he was in the red sea: the day was, while Moses and Aaron wrought such miracles in his sight. The day was past with Iudas, when the diuell was now entered into him: the day was before, when Christ reproued him of his wicked purpose. The day is with vs, while yet we feele our hearts flexible, and our conscience is touched with the feare of God: the day is past, when at the last, our hearts sink downe into infidelitie, and we can no more be sorie for sinne; therfore while time is, and we be yet sure it is the day of health, let vs regard it, and take hold of it, as it commeth: for when it is gone, it is past recouerie; and behind, there is no hand-fast to pull it backe againe.

Esa. 55.6.

It followeth: *Least any of you be hardened with the deceit of sinne:* wee see here, how we be carried into euill, that is, by craftines, and by deceit of sinne. Sinne neuer appeareth in her owne countenance, no more than the diuell sheweth himselfe in his owne shape; but as he is a lyar from the beginning, so all his doings are deceiuable error; as himselfe is false, so are all his doings in falshood. Saint Paule calleth it, *Iuggling craftines*, to deceiue cunningly.

Eph 4.14.

Now then, if we this day confesse that sinne is of the diuel, why do we not beleeue as the holie Apostle beleeueth, that

that the sinner is holden in deceit and error, to do the things he knoweth not? And if in sinning we doo we knowe not what, and as we would neuer doo, if we knewe what wee did: what meane we so willinglie to be deceiued? where is the glorie of our grey haires, or the reioycing of a manlie countenance, when so childishlie wee will be lead into the pit and snares. Wee knowe it is ill, we knowe it is of the diuell, wee hate the name of it, we are ashamed of the light of the Sunne, when we doo commit it, we knowe the ende of it is death, and it bringeth foorth nothing but our destruction: and what hearts haue we yet within vs, of flesh, or of stone? of wisedome, or of madnesse, that we bee still deceiued with such a monster? where bee now our politique heads, and wise counsells, of which wee boast so much, that we be warie men, circumspect in all things, foreseeing harmes, preuenting enemies practises, and I wot not what idle praises of vaine men. For, where is their wit, where is their counsel, where is their sound aduise & deepe considerations, when their greatest and deadliest enemies, ambition, pride, reuenge, vniustice, couetousnes, adulterie, lodge in their priuie chambers, and lye betweene their breasts? Alas (dearelie beloued) what gaine should be vnto vs, if wee with you, and you with vs, should both perish together. How much were it better, that we should admonish one another, and liue together to eternall life? Let vs not then be mocked with the deceit of sinne. And at one word, to all those wise men, of which I spake, and to all you that be present of that number, this I say: and yet, not I, but the Prophet Ieremie, that you may bee sure I say the trueth. When all your vaine praises shall bee scattered into the winde; when the Lord shall cut off all flattering lippes, and make perpetuall silence of these emptie idle blasts, that haue puffed you vp: another, and a truer, and a more enduring

testimonie

testimonie shalbe pronounced of you, that except you turne, while it is yet called to day, and bee not hardned with this deceitfulnes of sinne, you are vnwise, and shall bee ashamed
Iere. 8. 9. of your grosse ignorance; for you haue refused the lawe of the Lord, and what wisedome can be in you? This testimonie I am sure is true, and the liuing God hath spoken it of the children of men: and how blessed are we, if we doo beleeue it? and how much more happinesse is in one day of our honour, in which wee are wise to escape the deceit of sinne, than in ten thousand daies, in which wee should fall from the Lord of life? This is wisedome, and he that hath vnderstanding, let him marke where, and how many are his footsteps, that he be not ouertaken with the sleights of sinne.

It followeth now in the words of the Apostle: *for we bee made partakers of Christ, if we hold the beginning of our substance stedfast vnto the latter end:* he amplified before the exhortation of the Prophet, by pondering of this word, *to day:* willing vs not to pretermit the time, but diligentlie to stirre vp one another while this day of health abideth. Now, he continueth the same exhortation, by waying of the residue of the words: *If you heare his voyce, harden not your hearts, as in the bitter murmuring:* shewing, that our forefathers example should be our instruction, and we ought to take heed by their punishmenrs: for, if GOD spared not them, how should he spare vs? but they, when they heard his voyce, yet they sinned; and though he spake vnto them, yet they beleeued not, and therefore his anger fell vpon them: euen so, if now the voyce of Christ shall be heard of vs, and wee beleeue it not, or els little regard it, as we fall into the same example of disobedience, it standeth with the iustice of our God, that wee should bee partakers of like punishment. To this purpose are the words of the Apostle, to the end of this

Chap-

chapter. Touching this 14. verse, the more to perswade vs, the Apostle sheweth what great benefit is vnto vs, if wee will be faithfull to heare his voyce, and abide constant in obedience of it, for so wee shall bee partakers of Christ. Wee know, this is our hope, and all the assurance we haue with God, that we bee made members of Iesu Christ, wee must bee grafted into him, and bee made members of his bodie.

Euen as the vine branch, can haue no life nor bring foorth any fruite, except it abide in the bodie of the vine; no more haue we either life or righteousnes, except we be, and abide in Christ. This is the mystical vniting, and spirituall ioyning wee haue with Christ; hee is our substance and being, in the inheritance of glorie: so his righteousnesse is our righteousnesse, his loue is our loue, his life is our life, his spirite is our spirite, of his fulnesse wee receiue all: this is a great mystery which neither our eye seeth, nor our hart can vnderstand: but yet it is a reall ioyning of vs with him, which our faith dooth easilie comprehend, and when wee shall see that wisdome which could vnite in one person, GOD and man, wee shall see the wisdome which hath made all vs, the bodie of that head, and members one of another. This great benefite is here set out vnto vs, in a sure promise; *we be partakers of Christ:* that we should (as I saide) bee more moued with so great a blessing. And here wee haue all to learne a good lesson, that is, how wee are all set free from sinne, and presented faultlesse before the presence of Gods glorie, and that is, by beeing made one with Christ, and appearing in his countenance, for of him onelie it is true; *This is my beloued sonne in whome I am well pleased:* if vnto him wee bee giuen, and with him bee ioyned: then in him wee are also beloued, and through him wee bee accepted. This is the saluation wee haue by him, Matth. 3.

to bee graffed in him, and made partakers of his life. Euen Abraham our father, and before Abraham, Noe, Enoch, Abell, or whosoeuer since haue had highest praise, Iob, Daniell, Samuell, Iohn Baptist, the virgin Marie, all are one before God, not one in himselfe excepted, but all were vnited to Iesus Christ, in whom they were righteous. Were we neuer so full of good workes, our well doing extendeth not vnto the Lord: nor they can possiblie either deserue his fauour, or once come in his sight; but we must leaue all our works in the earth, where they are done, and they must dye with the corruptible hands and feete with which they are wrought, wee must goe naked and bare, and offer nothing but that which is Christs, yea our selues we must present in his bodie; for in our owne persons we cannot possiblie be accepted: haue therefore a wise and vnderstanding faith, knowe how you are made one with Iesu Christ, and there lay the anchor hold of thy hope; for in him it is impossible thou shouldest perish.

It followeth: *If wee hold the beginning of our substance sure and stedfast vnto the end:* this is the condition vnder which we shall bee partakers of Christ; perseuerance and constancie vntill the ende. Our *Substance* as the Apostle calleth it, that is our being, our vpholding, our settled standing, this our estate of vniting vnto Christ, the beginning of this, now wrought in vs, we must hold it, and strengthen it vnto the end, then we knowe we be partakers of Christ: this beginning of our *Substance*, is faith by the preaching of the Gospell, by which wee bee now spirituallie vnited vnto Christ: this faith by hearing the voyce of Christ through which wee are one with him, by the same word wee must nourish it, and keepe it stedfast vnto the ende: this is the same thing which Paule teacheth to the Colossians; that Christ hath reconciled vs in his bodie, if wee abide in faith

Col. 1.23.

grounded

grounded and settled, and be not mooued from the hope of the Gospel, which we haue heard preached vnto vs: touching this, I said much in the exposition of the sixt verse, now this I will adde: if you will knowe the Church of Christ, know it by this marke, it holdeth the beginning of her substance stedfast vnto the end: the beginning of our substance he called before in the sixt verse, the assurance and reioycing of our hope. Saint Paule (as I tolde you) in plaine words expoundeth it thus: a sure faith in the Gospell preached. Now you know the marke of the Church of Christ, a sure faith by the preaching of the Gospell: take away assurance, you take away the faith of Gods elect, for it must be sure, stedfast, settled, vnmoueable vnto the end: if hunger, thirst, nakednes: if the sword of the Tyrant, if the stormie seas, if fearefull visions of euill spirites, if any of these make thee feare, in all these thus Christ reproueth thee: *O thou of little faith:* for if he that made all, be stronger than all, if in him thou trust, thou must feare at nothing, but knowe for trueth, that neither height nor depth, nor death, nor life, nor Angel, nor power, shall euer seperate thee from the loue of God: this therefore (I say) first marke, take away suretie, and take away the faith of Gods Church. Againe, take away the preaching of the Gospell, and you take away faith: for so Paule saith, *our faith is grounded in the Gospell preached vnto vs:* as in another place he speaketh expresse, *faith is by hearing of the word of God:* therefore the Gospell hath this name, to bee called *the word of faith, the hearing of faith, the preaching of faith:* and our receiuing of the Gospell, is called the *obedience of faith:* neither is it possible to haue faith, where thou hast no word which thou canst beleeue. Now consider (I beseech you) what Church is the Church of Rome; their faith they conceale it not, but thus teach, and preach, that it hath no certeintie: & for the gospel to warrãt

Ro 10.17. Rom. 10.8. Gal. 3.2. Rom. 1.5.

their faith, they seeke it not, but say: ignorance will stirre vp deuotion, and will not suffer the people to knowe the Scripture, nay, they say they neede it not, but onely beleeue as the church beleeueth: are these the people to whome the Apostle writeth, that they should surely beleeue the Gospel vnto the end? If light be darkenesse, if good be euil, if holinesse bee sinne, then are these men the Church of Christ: but the time is past. Now let vs pray, that it would please God to strengthen in vs a true and liuelie faith, &c.

The seauenteenth Lecture, vpon the residue of the Chapter.

15 *So long as it is saide, To day if yee heare his voice, harden not your hearts, as in the prouocation.*

16 *For some when they heard, prouoked him to anger: howbeit, not all that came out of Aegypt by Moses.*

17 *But with whome was hee displeased fortie yeares? Was hee not displeased with them that sinned, whose carcases fell in the wildernesse?*

18 *And to whome sware he that they should not enter into his rest, but vnto them that obeyed not.*

19 *So wee see that they could not enter in, because of vnbeliefe.*

HEre the Apostle proceedeth to amplifie this exhortation of the prophet, in these words, *If you heare his voice, harden not your hearts as in their bitter murmuring*: touching these words, you haue heard them before expounded vnto you, therefore wee now will let them passe, onelie noting this vnto you, the Apostle saith; *while it is yet called to day*, that the Prophet had saide *to day*, the Apostle saith;

ſaith; *yet that exhortation is, and; yet it is called, to day:* where-by we learne the propheeies were not for the preſent time onely, but dailie wee and our children after vs, are admoniſhed, inſtructed, taught, in their preaching: ſo when the Prophet Eſay reproueth the people for vſing their owne counſell, and ſeeking helpe of the Aegyptians, when they were in aduerſitie, that wee ſhould knowe it was not onely then Gods will, that his people ſhoulde truſt in him, and not make them vaine helps of men: but that alwaies, hee ſhould bee our onelie refuge, the Prophet ſaieth: *now goe and write it before them in a table, and note it in a booke, that it may be for the laſt day, for euer and euer.* So the Prophet Ieremie, mentioneth how Baruch wrote all his wordes, making them an inſtruction vnto the poſteritie that ſhould reade them. This our Sauiour Chriſt meant, when he ſaid, *one ſoweth, and another reapeth:* meaning, the Prophets labored, and we eate the fruite of their labor; and ſo Peter ſaith: *that not vnto themſelues, but vnto vs they miniſtred thoſe things which now are preached vnto vs,* not onely meaning that they are witniſſes of our faith vnto vs, but our hope, our loue, and all is grounded vppon that foundation. A leſſon (deerely beloued) well to be marked: for there be many, now a daies, which make too ſmal account of Gods Prophets; their boldneſſe in their miniſterie, their ſharpe condemning of mans fooliſh policie, their rules of iuſtice and iudgement, a great many caſt them off as things of another world, or another people: but wee ſhall ſee that God is vnchangeable, and his righteouſneſſe is one for euer, and he hath made his Prophets our ſchoolemaſters, and the ſame word indureth for euer. I ſpeake not of figures, and ſuch outward lawes as the Iewes had, for an appointed time, but Gods iuſtice, & gouernement which is eternall, is contemned of vs, if wee caſt away the inſtructions of rule and

Eſay 30.8.

Iere.45.1.

Iohn.4 38.

1.Pet.1.12

of righteousnesse whereof the Prophets preach: but wee, because wee will not bring our neckes vnder the yoke of the Lord, therefore we make light account of their prophecies, though as the prophet saith; *they be written for euer and euer:* and thus farre of this.

Esa. 30. 8.

Now let vs see, how in these words folowing the Apostle applieth this exhortation, hee saieth; *for certaine when they had heard, prouoked him to anger, howbeit not all that came out of Ægypt, &c.* as if he should also adde: but let it not be so with vs, let not vs walke in the way of these sinners, which thus prouoked the Lord, and hee was angrie with them: but let vs followe better aduice, and wiser guides, they did not all murmur that came out of Aegypt: nor all prouoked God; let vs folowe these that obeyed, and if they were few in number, yet let vs striue to walke with those few, for their way is better than the waie of the multitude: this is the exhortation heere made, and it ought to be often considered of vs.

Many times in the scripture, we be taught, to set out the examples of good men vnto vs, but especially such examples as are in the scripture we ought stil to remember them: for, for the same purpose they are written vnto vs: and if we set them not before vs to folow, wee regarde not the voice of God which we heare: this verie example which the Apostle biddeth vs now consider, S. Paule saith, *It was written to teach and admonish vs, vpon whome the latter ends of the world are come:* and in the eleuenth chapter of this Epistle, the Apostle reciteth a great number of godlie and faithfull men, by their example prouoking vs, that seeing wee haue such a cloude of witnesses, wee should cast off sinne that wrappeth vs about, and ioyfullie runne in the fellowship of so many saincts. This is written to moue vs, and this ought to moue vs, and this wil moue vs, if we quench

1. Cor. 10. 11.

not

not the grace of God that is giuen vs: for who of vs this day would not bee as Paule, or Peter, as Abraham or Isaak, as Iosias or Dauid? Who I say that is wise in heart, would not walke in their waies, liue their liues, & leaue their memories behinde them? Or who had leuer be as Simon Magus, or Iudas, as the Scribes or Pharisеis, as Ieroboam or Achab? And why then be we yet foolish? If our owne hearts doo sufficiently instruct vs, and the voice of the Apostle do so earnestly exhort vs; why do we not learne not to tempt God, as many haue tempted him, and are destroyed: but to obey and heare his voice, as many haue obeyed, and their remembrance is in blessing? Let vs heare therefore this exhortation. It foloweth: *but not all that went out of Aegypt*; this is added of the Apostle to comfort any that were weak hearted; for some would think, hath God so destroyed our forefathers, and made their carckasses to fall in the wildernesse: they that were in multitude as the sande of the sea, did hee make them so fewe in number? Of sixe hundred thousand men and more, were there so fewe left that died not in their sinnes? What hope can I haue, or how shall I stand before the face of GOD? Thus I say, if anie man should feare, the Apostle addeth a notable comfort: they did not all prouoke GOD, that came out of Aegypt: but with whome was hee angrie fortie yeares? Was it not with those that were disobedient? Here wee learne, wisely to trie and examine our selues, whether we be in the fauour of GOD, or no, and that is by searching our owne heartes, whether wee woulde obey his voyce or no: It skilleth nothing what other men are before vs, or what come vnto them; but all is in this, what our owne heartes are before GOD, and how wee obey him: if when any nation haue filled vp their iniquities, and God roote them out, yet let not the faithfull Num.1.55.

of that nation feare, for God is their God vnto ſaluation: put thy truſt in the liuing God, and though a thouſand fall on thy left hand, and ten thouſand on thy right, yet ſhall no hurt approach vnto thee; denie not the words of the holy one, and though the earth bee mooued, yet thou ſhalt be in peace: for God regardeth thee not by thy father or mother, or by thy countrie; but if thou wert borne among the moſt barbarous people, yet by thy faith thou ſhalt liue. A notable example wee haue in Paule, who ſhewing the great ſinnes of his people, and the vengeance that GOD had executed againſt them, hee maketh ſtraight this obiection; hath God then caſt away his owne people? And an-
Rom. 11. 1. ſwereth; *God forbid, for I am an Iſraelite:* hee held the aſſurance of his election, not by his countrie or brethren, but by teſtimonie of his owne ſpirite, which feared not at the fall of other, but ſtood in the aſſuraunce of his owne predeſtination. Thus here the Apoſtle comforteth the weake; it is true, God deſtroyed an infinite multitude of his people, yet feare not thou, if thou abide in his obedience: for whome deſtroyed hee, but thoſe whoſe hearts condemned themſelues, thoſe that were diſobedient? He deſtroyed not Caleb and Ioſua, that were of another ſpirite, he deſtroyed not Moſes that was faithfull in all his houſe; and if our hearts condemne vs not, we haue boldneſſe with God, he will not impute our ſinnes vnto vs, but he will grant all our requeſts, and fulfill all our deſires: this reioycing let vs haue in our ſelues, and how ſo euer the world bee moued, no man ſhall take our ioy from vs. It is not ſo with thē which put their truſt in other things, whether it be in the Pope, or in the citie of Rome, or in the multitude of their fathers, or whatſoeuer, in al theſe, is no ſuretie at all: for if God ſhal deſtroy Rome, and all the buildings of it, what will they then ſay? Or what if the Papacie be troaden downe, ſo that none bee

after

after found in that seate, is not then al their reioycing done? and what a miserable faith is it, which is no stronger than a mortall man, whose spirit is in his nostrels: or, than a walled towne, which is easilie battered: is this the rock which Christ commendeth, which neither storme nor tempest shall euer shake? nay, this is the blind confidence which the people of Israel had in the temple, & in mount Sion, which vanished as smoke when the people were led into Babilon, and left the temple naked behind them. So these men, when we shall see such things come to passe, they shall be ashamed of the Pope their expectation, and of Rome which was their glorie; but wee will dwell in the defence of our God, with a true faith, committing our selues vnto him; & neither Rome, nor Babilon, nor our forefathers, nor our posterite, shall euer turne away his loue from vs: this comfort is here taught vs by the Apostle, in this example of our forefathers, which kept their faith in the wildernesse, and were not seduced with the multitude.

Now where he saith, *with whom was he angrie fortie yeres*; wee haue here to learne what is the long suffering of the Lord, who doth not streight punish the sinner, but as he endured the manners of the people of Israel fortie yeares, so he beareth with vs in all our transgressions: and so the Prophet Dauid setteth out vnto vs this example, that *God made his waies knowne vnto Moses, and his workes vnto the children of Israel*, that we might see *the Lord is full of compassion and very slow to anger, and of great kindnes.* And again in the 107. psalm, reckoning vp the workes which God did for his people in the wildernesse, making this an instruction vnto vs, of his long patience and goodnesse, he addeth streight: *O that men would therefore confesse before the Lord his louing kindnes, and his wonderfull workes before the sonnes of men.* If thus we consider this example and such like, wee are no idle hearers, but

Psalm. 103.

Psal. 107. 8.

profitablie exercise our selues in his iudgements; and as we ought to giue him this praise, that he is long suffering, patient, and of much mercie; so let vs knowe what duetie we ought againe to render vnto God for all his goodnesse; for a great many of vs, we crie with loude voyces, the Lord is mercifull; but we be dumbe and deafe, and haue no hearts, when we should learne what his mercie requireth of vs. Be wise then, and learne of the blessed Apostle Paule, who thus teacheth the Romanes: *The bountifulnesse of God, must*
Rom. 2.4. *prouoke thee to repentance:* for els thou despisest the bountifulnesse, and patience, and long suffering of the Lord.

Marke this well (dearelie beloued) and be not mocked: if we say God is good, and the Lord is gratious, and full of patience to the children of men, knowe, that our owne hearts doo then answere vs; render againe praises and obedience to him, that is so good vnto thee; for, tell me, what wouldest thou thinke of such a child, who, because his father is louing and kinde, would therefore bee rebellious and riotous? what wouldest thou thinke of a seruant, that because his master is gentle and courteous, would therfore be careless in his worke, and not regard him? what subiect (think we) were he, that because his Prince is good & fauourable, would therefore bee traiterous, and conspire against him? would wee not giue speedie sentence against such monstrous and vnnaturall men? and what hearts then haue wee that be here this day, if we will confesse this great goodnes of GOD, our King and father, and yet walke in our sinnes before him? we knowe it to bee true, and we cannot denie it, if sinne should carrie vs still away, all the day long to bee defiled in it, our consciences would aunswere vs at night,
Rom. 2 5. euen as Paule saith: This hardnesse of ours, and hearts that cannot repent, they heape vp vnto vs wrath against the day of wrath: when this mercifull father will shewe himselfe,

that

that he is also a righteous and a iust God; and if we do not in time beleeue it, and foresee it nõw while it is yet called to day, experience, which is the schoolemistris of fooles, shall make vs cõfesse at the last, that God forgetteth it not which he long leaueth vnpunished. I remember this was once the the fault of Israel, why they lied vnto the Lord, and set not their mindes on him, because, as the Prophet saith, *God held his peace, and that of long time:* but why should this fault bee ours, who by their example should learne wisedome: nay, let vs rather leaue them in their waies, & follow the spouse of the bridegrome Christ, who in the day of her calling, though she sleepe, yet her heart waketh, and when the head of her beloued is full of deaw, and his locks with the drops of the night, she despiseth not his long patience, but answereth in the ioy of her heart; I haue put off my coate, how shal I put it on; I haue washed my feet, how shall I file them againe; as the Church saith in the Canticles. Thus let vs answere the long suffering of our God: and howsoeuer he bee angrie with many, as with the Israelites in the wildernesse, he will bee pleased with vs, as with Caleb, or Moses, and we shall enter into his rest. Againe, where it is heere set out, how God was angrie: let vs remember the commandement of our Sauiour Christ to vs: *Be perfect, as your heauenlie father is perfect.* The Prophet Dauid being greatlie prouoked against his enemies, yet would he not hurt them, because (saith he) *thy louing kindnes was before mine eyes, and therefore I walked in thy truth:* So we, if Gods image & likenes shine in our doings, wee are sure wee walke in peace: therefore, where the scripture biddeth, *bee angrie, but sinne not:* how can we haue a better rule, than to see in the word, how GOD is saide to bee angrie with his people. He is angrie heere, because they refused wisedome, and imbraced follie, because they forsooke the worde of trueth,

Esay. 27. 11

Cant. 5. 2.

Math. 5. 48

Psal. 26. 3.

Psalm. 5. 4.

and

and followed vaine deuiſes, becauſe they would not enter into the reſt promiſed them, but had more deſire to returne to the heauie labour and bondage of Aegypt. This madnes of the people, the Lord is angrie with, as a louing father that had care ouer them. So, if we will haue holie anger, let it be free from all hatred and reuenge, and ariſe onlie for the profite and well doing of our brethren. Thus we reade our Sauiour Chriſt was angrie, when he ſawe the frowardneſſe of the Iewes, who by no admonitions would be made wiſer. Thus Paule prouoketh Timothie to anger, when he ſaith: *reproue and ſharplie rebuke men, that they doo not turne away from the trueth.* So Saint Iude biddeth vs all, if wee fall into companie with froward men, *to ſaue them with feare:* as if we would ſodenlie plucke them out of fire. Thus if we can haue our affections mooued, wee are holilie angrie: for the end of our doing is the profite of our brother. Thus, you that be maſters may be angrie with your ſeruants; God requireth of them faithfull labour, not eye ſeruice, as ſeeking to pleaſe men, but in ſinglenes of heart to do their duetie to him, vnder whom God hath placed them: and in this accompt euerie ſeruant muſt appeare before God. If thou ſeeing thy ſeruant diſobedient or ſlothfull, haſt this reſpect, to be grieued with him, becauſe he offendeth GOD; thine anger is a bleſſed anger; and if thou chide ſharplie with thy ſeruant, thy loue is more acceptable before GOD: but if all thy anger be for thine owne cauſe, for thy meate, thy drink, thine apparell, thy hawke, thy hound, if thou haue none other reſpect thy ſeruant hath done verie ill, in being careles for his maſters buſineſſe, and thou haſt done much worſe, who for a trifle canſt be angrie with thy brother: but if the other bee thy greateſt care, that thy ſeruant ſhould knowe GOD, and doo the duetie which he requireth at his hand, then art thou bleſſed in thine anger, and thy chiding words

Mark. 3. 5.

2. Tim. 4. 4.

Iude. 23.

are

are as a *sweete ointment* (as Dauid saith) *that shall not breake his head.* Psal. 141. 5.

In the words following: *was it not with those that sinned, whose bodies fell in the wildernesse:* The Apostle here sheweth, first, why GOD was angrie with them, then what punishment he laid vppon them: the cause of his anger was their sinne, wherein we see, there is no calamitie commeth to the wicked but for their sinne; and all the chastisements of GOD, which come vppon them, are to admonish them of their euill, that they might turne vnto the Lord. So when the sinnes of Israel were nigh desperate, and past hope of amendment, the Lord saith *he will melt them and trie them: for what should he doo els for the daughter of my people:* noting this to be the extreame remedie, by which if wee be not healed, we must die in our euill diseases. Ier. 9. 7.

So, long before when their fathers were as euill, and had al fallen away from God, and were not amended by punishment, the Lord saith by his Prophet: *wherefore should you bee smitten any more,* seeing you fall away more & more: shewing expreslie this cause of their plagues, that they should haue turned from their sinnes. Let this bee a great comfort vnto euerie one, whose sinnes accuse him, that he is not smitten of the Lord, but for his amendement: let him not faint, because the hand of God is heauie vpon him, but let him reioyce, because the mercie of God is offered largelie vnto him; for therfore he is punished that he should repent. A singular example wee haue of this, in Manasses, the King of Iudah, who had set vp all abominations, and multiplied offences without number, but when he was bowed downe with many yron bands, and the King of Ashur laid him in painfull imprisonment where he could not lift vp his head, then he remembred the Lord God of his fathers, who saued not onelie Abraham, and Isaak, and Iacob, and their Esa. 1. 5.

righteous

righteous seede, but in his great mercies receiued sinners into fauour againe: and therefore in his tribulation, he humbled himselfe exceedinglie, and came before GOD to aske forgiuenesse for al his sinnes, which were more in number than the sands of the sea, & the Lord was intreated of him, and forgaue all his offences.

Acts.9. So Saint Paule in al his hatred and enuious persecutions, when he was stroken downe, he despaired not, but with a good heart which God gaue vnto him, he cried with trembling and with feare, *Lord what wilt thou that I should doo?*

These examples are set out vnto vs, which be so great sinners, that we should not despaire in our afflictions, but turne vnto the Lord, who offereth mercie vnto vs; and for our sinnes, be they neuer so great, yet the righteousnesse of our Sauiour Christ, is greater: let vs onlie beleeue, and they are abolished.

Now, as we knowe, the afflictions of the wicked are for their sinnes, and that when they be chasticed, they be called to repentance: so also, we must remember, that many occasions are, why God sometime chasticeth his Saints, though their sinnes are all forgiuen and forgotten: for besides this that wee should turne vnto the Lord, many other benefites are also in our troubles: for in them our faith is tried, that it is accepted of God; and therefore Peter calleth affliction the triall of our faith; for though we ought al to haue a full purpose, in wealth and woe, to cleaue vnto the Lord; yet experience bringeth boldnesse, that our faith indeede is strong, and faileth not. We trust that we would not forget GOD, in the day of prosperitie; but the Prince and noble man, who are full of peace, they know whether their harts be knit vnto God in loue and obedience, which all honour and glorie cannot shake.

We trust we would not murmure in aduersitie, but Iob

and

and Lazarus, and men so farre oppressed with miserie, they knowe how strong their hope is to endure the crosse. We may reioyce in the perswasion of our minde, and our faith that feareth not, at the remembrance of the euill day, is well pleasing before God: but they may glorie more in the triall of their worke, who haue had experience of euill, and fainted not; and, they may more boldly sing the song of victorie, that they glorie in affliction, knowing that *affliction hath wrought patience, and patiente experience, and experience hope*, and their hope shall neuer be confounded. This I adde, that we might know, though afflictions be to the amendement of our sinnes, yet alwaies the Lord respecteth not this, but by afflictions doth giue vs greater glorie, and therefore let vs not faint in them, nor bee discouraged. The second thing I said we should marke in this verse, is, what punishment God brought vpon them, that is, that their bodies fell in the wildernesse: this punishment S. Paule also expresslie noteth in the 10. of the first to the Corinthians, & therefore is well to bee waied of vs, which so oft is set out vnto vs in the scripture: their destruction therefore is our example to beware, and to feare before the angrie iudgements of God; for their deaths were no common deaths, but (as Paule noteth) sodaine and great destructions, as in one day, when 23000. were slaine for their fornications: & againe, a great multitude destroyed by fierie serpents, for murmuring against God: and at other times the Angell of God brought many plagues vpon them, in which they perished. These heauie iudgements were not executed of God, nor written for vs, that we should forget thē. The Prophet Dauid in the 106. Psalm, rehearseth these & many other punishments of that people: in consideration of al which, he finallie maketh this exhortation to vs all: *Blessed be the Lord God of Israel for euer and euer, and let all people say Amen*: praise ye the Lord.

Rom. 5. 3.

1. Cor. 10. 13.

Psalm. 106.

If

If Saint Paule applie this, to make it our instruction, that wee should feare, and flee farre from the like sinnes: if the Prophet Dauid in the remembrance of these so many, and so righteous iudgements, doo so earnestlie prouoke vs, to praise the Lord in all his noble acts, and to shewe foorth his praises, and to runne vnder the protection of his hand, to be saued from our enemies; why should wee lightlie let goe these admonitions, and not rather, with faithfull hearts, see what great things the Lord hath done, and consecrate our selues to doo his will, who is the God of glorie: or if wee doo, what hope can we haue to escape his iudgements? he that spared not his owne people, the children of Abraham, the naturall plants which he had planted; how should hee spare vs that were strangers from his couenant, and wild oliue branches, which contrarie to our nature, are by his loue graffed into the naturall oliue tree? Let vs therefore beware by their harmes; & the great iudgements, which God hath executed in our eyes, let them make vs feare before him, and walke with reuerence in his ordinances and waies.

It followeth now in the Apostle: *To whom sware he, that they should not enter into his rest: was it not to those that obeyed not?* This is but a repetition of the other words of the Prophet, all to one purpose, that by a double testimonie, as it were, wee might haue sure hope, that the punishments of God shall not come, if our rebellion doo not pull it downe vpon vs: for the promises of God are for euer true, that at what time so euer a sinner doth repent him of his sinne, the Lord will also repent of all punishments, which he threatned to bring vpon him: neither can wee possiblie stumble and fall downe in our waies, except we be solde vnder our sinne, to worke wickednes in his sight without repentance. And thus farre the Apostle hauing clearlie taught, that sinne is all the cause of Gods anger.

Ezech.

Now

Now in the latter end he saith further, *and we see that they could not enter for their vnbeleefe:* in these words concluding what is the roote and fountaine of all disobedience in vs, and that is vnbeliefe, infidelitie, a heart that cannot giue full credit to al the threatnings and promises of God, of this by occasion of the Apostles woordes I spake vnto you in the former lecture: now that the Apostle repeateth it, wee may be sure as Paule saieth; as it was not greeuous vnto him to tell vs the same thing often: so it is for our safetie often to heare it, and therefore I say vnto you as I said before, let there be in none of you an euill heart of vnbeliefe, for hence is the prouocation to all euill.

Bring a faithfull heart which with an assured assent, shall receiue the word that is preached vnto thee, & thou art armed with a strong shield which shall quench all the fierie dartes of the diuell. No man can beleeue what things God hath reserued for his saints, but he must needes account all the world to be but dung, to the end he may win Christ. Eph 5.

No man can see what are the threatnings of hell fire, which is not quenched, but he will abhorre his sinnes more than he abhorreth any death, and flee from them, least they should bring him to so great condemnation: let vs then bee armed that the darts of infidelitie doo not wound vs, and al the shot of other temptations they shal scarce strike through our eye lidds; true it is, that our flesh is weak, but an armor of proofe brings it strong defence: So we may be easilie seduced with the deceite of sinne, but a liuelie faith wil soone lighten our eyes, that we shall not sleepe in death. Though the world be full of all euill concupiscence: yet, *this is the victorie that ouercommeth the world, euen our faith.* And see (I beseech thee) iudge of the first sinne of our first parents Adam and Eue, and by one offence iudge of all: was not Eue ouercome by infidelitie, and first did she not doubt of Gods 1. Ioh 5.

threatnings, before she eate of the apple: when god had said ye shall die the death, did shee not fall to halting and began with peraduenture? Shee could not tell well whether it were so or no. And from this staggering fell she not away to sinne, and turned not till shee fell into the wrath of God for euer? Did not Adam also folow her example? and this corruption let vs bee sure wee haue taken from his loynes, and sucked from his breasts: by it the diuel is strong against vs, but let vs beware of it and bee faithfull, and his strength is broken. The Lion of the tribe of Iudah hath ouercome the crooked serpent, and by faith in him wee shall surelie liue.

This (dearelie beloued) the Apostle here dooth teach vs, a blessed lesson if we can happilie learne it, and in which we shall bee saued for euer more, and all our enemies shall bee our footestoole. And the Lord grant for his Christes sake, that we may be made rich in al knowledge of his wil, and abound in a great measure of faith, that we may cleaue vnseperablie vnto God, and vnremouablie to be ioyned as chaste virgins, with a pure faith: vnto his sonne Christ. And let vs pray, &c.

The

The eighteenth Lecture, vpon the 1. & 2. verses of the fourth Chapter.

1 *LEt vs feare therefore, leaſt any time by forſaking the promiſe of entring into his reſt, any of you ſhould ſeeme to bee depriued.*

2 *For vnto vs was the Goſpell preached, as alſo vnto them, but the word that they heard, profited not them, becauſe it was not mixed with faith in thoſe that heard it.*

YOu haue heard two eſpecial pointes, in which the Apoſtle dooth amplifie this exhortation alledged out of the Prophet; *To day, if you heare his voice, harden not your heartes, &c.* The firſt was, that hee ſaith, *to day:* therefore we ought not to foreſlowe the time of our calling, but take the occaſion and opportunitie, while it is offered.

Say not vnto the Lord, when he knocketh; goe, and come againe another time: for thou knoweſt not whether hee will returne or no. Seeke him therefore where he may bee found, and call vnto him while he is neere at hand.

The ſecond poynt, the Apoſtle ſtoode on, was, that, *If we heare his voyce, we ſhould not harden our heartes:* teaching vs, that onelie by faith wee ſhoulde bee fruitefull hearers. And if infidelitie beare rule in our heartes, all preaching and teaching is in vaine, and the voyce of Chriſte can bee vnto vs, but a ſauour of death, vnto death: therefore, when wee heare him ſpeake, let vs faithfullie receiue the Goſpell of Saluation at his mouth,

or at the mouth of his minister, knowing he is our onelie prophet, giuen of God vnto vs: of this the apostle now concludeth in the first of this chapter; *Let vs feare therefore least at anie time this promise of entring into his rest being forsaken, any of you may seeme to be depriued:* by this conclusion yet once againe exhorting them, that they would not neglect their onelie Prophet calling them, and so at last bee frustrate of their vaine hope. Let vs heare lay together these sayings of the Apostle; in the beginning of the second Chapter when he had proued our sauior Christ to be God, he saith: *Wherefore my brethren, we must carefullie hearken to the things we heare,* least we fall away as water.

In the beginning of the third Chapter, when he proued him to bee man also, like vnto vs, except sinne, hee addeth: *Therefore my brethren, partakers of the heauenlie calling, consider the Apostle and high priest of our profession, Iesus Christ:* After againe, when he had proued our Sauiour Christ to be our onelie and faithfull Prophet, he confirmeth his doctrine by the word of the Prophet, alledging this exhortation out of him: *To day if you will heare his voyce, harden not your hearts, &c.* Againe, applying these woords of the Prophet, he saith; *See my brethren that there be not in any of you an euill heart, of vnbeliefe.*

Now, here againe, as a conclusion, *Let vs feare least this promise of entring into his rest being forsaken, wee should seeme to bee depriued:* And as though all this were not enough, in the eleuenth verse after, he saith: *Let vs therefore be diligent to enter into that rest, that no man fall into the euill example of disobedience.*

And yet againe, in the ende of this Chapter; *Seeing wee haue a great high Priest that hath pearced the heauens, euen Iesus Christ the Sonne of GOD, let vs holde fast our profession, &c.*

What

What ſhall wee thinke of all this? What meane theſe often exhortations? ſurelie (dearelie beloued) nothing elſe but that wee bee dull of hearing, and exceeding hard to learne: for tell me, notwithſtanding this exhortation ſo often made, are there not (trowe you) many among vs, which yet regarde it not? Yea, and yet if againe, and againe he ſhould crie vnto vs, would we all obey his voyce? We would, if we were wiſe; but fooliſhneſſe is ſo wrapped vp in our hearts, that I am afraide, all the exhortations, not onelie here made by the Apoſtle, but all other that haue been made vnto vs, thirtie, fortie, fiftie, threeſcore yeares, haue not yet taught vs all that be here this day, with ſingleneſſe of heart and with ſinceritie to loue the Lord: and is it then any maruell, though the Apoſtle hauing compaſsion on his brethrens ignorance, doo this often exhort them in one thing? and if we be weake, ſubiect to the ſame infirmities that they were, let vs thinke it is neceſſarie for vs. Onely I beſeech you take heede, that ſeeing God hath this mercie vppon vs, which he had vppon our fathers, that his word is thus vnto vs; *Precept vpon precept, precept vpon precept:* let not vs bee againe as they were, that not withſtanding all theſe often and earneſt exhortations, ſo plaine to vnderſtand, yet that the Lord ſpeak vnto vs, as with a ſtammering and a ſtrange language, that wee vnderſtand nothing: for Alas (dearely beloued) how vnprofitable were that for vs? And how much better were it, we had neuer heard at all, than ſo often to refuſe the Lords calling? Let this therefore bee our wiſe vnderſtanding in this caſe, and that which ſo often is told vs, let vs at the laſt truelie learne it. Now, touching theſe woords of the Apoſtle, that hee ſaieth: let vs feare, that wee loſe not this reſt promiſed vs, wee muſt not take it, as though the Apoſtle taught that the elect ſhould feare, as though they might fall from Eſa. 28. 10.

their hope; or, that their election were not sure: for you haue heard before, how he said, *we must hold the reioycing of our hope, with all assurance and constancie vnto the end:* but here wee must consider to whome the Apostle speaketh, that is, to such as are farre off from a true faith, which haue shewed no great regarde to the voyce of the Lord Iesu, which are yet in many tentations of sinne, doubtfull to bee carried away with the deceipts of it. As if at this day the Apostle should preach, when wee see so manie worldlie minded men, so few hungering and thirsting for heauenlie things, in this case, and to such people (considering their outward workes) the Apostle saith: let vs feare, as in deede there is iust cause of feare: for when there is scarce in vs any zeale of GOD, scarce any loue of righteousnesse, but all our thoughts doo wander in worldlie vanitie; if in this case wee should boast of our faith, were it not good to bid vs feare, to take heede that wee bee not deceiued? And what is this against the assurance of the faithfull, that the Apostle biddeth them which are not yet called in holinesse, to feare, least they bee deceiued in their vaine hope.

If it be here saied; the Apostle includeth also himselfe, and therefore this feare is also in the most godlie: I denie not, but in other places of Scripture, feare is commended vnto the most godlie, but the cause of this is, because wee bee all weake, full of infirmitie, readie to sinne: as wee see in Dauid, in Ezechias, in Peter, in all the Saints of God: and therfore this feare is commended in them, which is, a good care and regard of their weakenesse, that they fall not, a care that may driue out securitie, not a feare to take away the the boldnes of faith.

The feare that is cõmended to the godly, what it is.

So when we are bid to feare, it is as when we are byd, to watch, to be sober, to stand with our loynes girded, to haue

before

before vs the waies of God with reuerence, and obedience, it forbiddeth preſumptious and vaine boaſting of ſaluation, when the glorious and fearefull name, *the Lord thy God*, is not regarded of thee.

So, when Saint Paule commendeth our faith, he addeth: *be not yet high minded but feare:* and Iob ſaieth, *If I haue done righteouſlie, I will not lift vp my head.* This feare is a feare of falling into ſinne leaſt wee ſhould offend ſo mercifull a father; it is not a feare of falling from his grace, leaſt hee ſhould take his mercie from vs. A plaine rule of this, Saint Paule commendeth vnto vs all, writing to the Philipians, *with feare* (ſayth hee) *and trembling make an end of your owne ſaluation:* commending lowlineſſe, and humbleneſſe of minde, but yet ioyning it faſt to the hope of eternall life. And this counſell hee followed himſelfe, as hee ſaieth to the Corinthians; *I was among you in weakeneſſe, and in feare, and in much trembling:* Yet hee helde faſt his faith, that *neyther death, nor any creature ſhould ſeperate him from the loue of God.*

Ro.11.20. Iob.10.15. Phi.2.12. 1.Cor.2.3. Ro.8.38.

And this the Apoſtle, euen in this place, teacheth, when hee addeth; *leaſt anie of you ſeeme to be depriued.* For (in deede) hee is not depriued, or fruſtrate of any hope, who neuer had hope, but it ſeemeth ſo to ſome, becauſe hee woulde talke of hope. No more can any man fall, who neuer ſtoode: becauſe it appeareth ſo, Saint Paule ſayeth; *Hee that ſeemeth to ſtande, let him take heede hee fall not.*

1.Co.10. 12.

It is moſt certaine, *hope maketh not aſhamed:* but we deceiue our ſeules, in thinking we haue hope; for true hope, as is ſaide heere, is in the promiſes, and they are apprehended with faith, and faith hath feare of ſinne. Where theſe thinges are, no man is depriued of his hope; where theſe are not, hee hopeth fooliſhlie, who had in deede,

Rom.5.5. Rom.4.16.

no hope at all. And hee is saide to fall out, who at the last is founde to haue no inheritance with the Saints, who yet neuer fell out: for in deede, he neuer was within the couenant; according to that, which Saint Iohn saith: *They went out from vs, but they were not of vs; for, if they had beene of vs, they should haue taried with vs.*

1.Ioh.2.19.

This I say, that you may knowe how to answere the enimies of our faith, who would haue vs still to doubt, and neuer to be sure of Gods promises; when they obiect vnto vs these places of feare, wee may answere them, that our feare is our humilitie and casting away of pride: our feare is our reuerend care to walke in the waies of God, if they feare any other feare, we will not feare with them; *For God hath not giuen vnto vs the spirit of feare againe vnto bondage, but he hath giuen vs the spirit of adoption, by which wee crie, abba, father.*

2.Tim.1.7. Ro.8.16.

This is our blessing which we haue of GOD, and in which, wee should alwaies reioyce. I graunt, we doo not here obey God, as wee should: for who is he that sinneth not. We feare many times, and Gods dearest children, are most tempted; so that they are brought sometime euen to hell gates but this we confesse, is our infirmitie, the truth of Gods promises ought to haue greater faith within vs; but it is necessarie we should feele our sinnes, that we might be humbled, and we must dye in our selues, that wee may reigne through the victorie which Christ hath gotten: and in all our weakenesse we wil still confesse, that we may not, nor ought not thus to feare, but much rather to reioyce in the Lord, and alwaies reioyce.

Now, it followeth in the Apostle: *For vnto vs hath the Gospell been preached, as well as vnto them, but the word that they heard profited not them, because it was not mixed with faith, in those that heard it.*

In

In theſe wordes, the Apoſtle ſheweth the cauſe, why hee hath thus applied the Prophets exhortation vnto vs, becauſe vnto vs now the ſame Goſpell is preached, which was preached vnto them: and if wee bee vnfaithfull, how ſhould wee eſcape, but bee partakers of the ſame puniſhments?

This place is well to be marked, which teacheth vs, that the ſame ſaluation is now preached, which was preached before to all Patriarches and Prophets; in which we know there hath been but one way of Saluation, from the beginning of the world; for then this was promiſed, which is now performed: *The ſeede of the woman ſhould breake the head of the ſerpent:* from which promiſe made, there was neuer but one faith of Gods elect, and one way of life, which was Ieſu Chriſt, euen as our Apoſtle ſaith, *Ieſus Chriſt yeſterday, and to day:* he is the ſame, world without end. And this doctrine is not newe, but the Prophets and Patriarches knewe it with vs, and they all beleeued the Catholique Church, and communion of Saints, euen as this day we do. Saint Peter ſaith, *that it was reuealed vnto the Prophets, that not vnto themſelues, but vnto vs they miniſtred thoſe things, which now are preached vnto vs.* And the Prophet Eſay in the 41. chapter, ſheweth, how *God called out all nations,* as it were to diſpute with him, whether there were any ſaluation in the world, but by his free grace: and firſt he asketh, who called Abraham in that couenant of mercie which was giuen him? who hath done it? euen he, that called the generations from the beginning: *I the Lord, I am the firſt, and with the laſt, I am the ſame:* expreſſie teaching, that his people of Iſrael had the ſame ſaluation, which Abraham had; and Abraham, the ſame which all Nations and Countries euer ſhall haue; one ſauing health of all, euen as God is for euer vnchangeable. So Saint Paule, making compariſon be-

Gen. 3. 15.

1. Pet. 1. 12.

Eſa. 41. 4.

tweene vs, and the people of Israel, of whom, here the A-
1.Co.10.4. postle speaketh, he saith: *They eate all the same spirituall meat, and dranke all the same spirituall drinke: for they did drinke of the rocke which followed them, and the rocke was Christ.* And not onelie this one saluation is vnto all; but this also, onelie Christ hath been euer the Prophet and minister, to declare
Cap. 12 26 that saluation; for so the Apostle teacheth, then, and now, his voyce was heard: and as it is said after, his voyce did then shake the earth, yea, before then, in the daies of Noe
1.Pet.3.19. hee was preached *vnto the disobedient people*, who were drowned in the floud, and are now holden in the prison of their sinne. So that this we knowe, in Christ are saued all his Saints, and by Christ they haue been taught all that euer did beleeue. Whereby wee learne, all the sacrifices of the Patriarches, and all sacrifices and ceremonies of the lawe, they purged no part of their sinnes, neither was there anie redemption in them; for the Israelites had not the fathers sacrifices, nor the fathers had their ceremonies, nor wee haue now either sacrifices, or ceremonies, which were in honour among them, yet one saluation is vnto vs all: and therefore, as we may boldlie say vnto thē, for all their ordi-
Hebr.9.9. nances in worldlie elements, they did not purge their consciences, meates and drinkes did not helpe them, who were
Hebr.13.9. daylie exercised in such obseruations: so againe they may say vnto vs, neither our sacraments doo giue grace vnto vs, no more than theirs vnto them; they seale vnto vs the grace that is in Christ, & assure vs of the saluation that is in him; but in themselues there is no health at all. And if wee may say thus, euen of the sacraments instituted of GOD, in so much, that if they should bee made causes of our iustification, and the glorie of Christ should be so giuen vnto them, wee might iustlie call them the beggerlie elements of the world, and vnprofitable things.

What

What ſhall we ſay or thinke, of ſo many childiſh toyes, and fooliſh fancies, as we haue ſeene of late, when men will attribute ſaluation vnto them? when our owne workes haue this honour giuen them? when Holie water, Bells, Candles, Croſſes, Palme bowes, Agnus deies, the beginning of Saint Iohns Goſpell hanging about your necke: when to theſe things wee attribute power againſt the diuell, whom Chriſt vanquiſhed onlie vpon his Croſſe, what name ſhall wee giue theſe beggerlie things? When Pilgrimages, faſtings, viſiting of mens Tombes, kiſsing of Reliques, purchaſing of Maſſes; when theſe things are exalted and ſaid to purge our ſinnes, what ſhall we call them? what drunkenneſſe, what witchings, what madneſſe, what brutiſh aſtoniſhment hath couered our ſpirits, that wee ſhould beleeue ſuch things? what ſtrange illuſions and ſleights of Satan, haue hid our vnderſtandings, that we ſhould know nothing? The ceremonies ordeined of God himſelfe, the ſacraments of his eternall teſtament, they are but helpes of our infirmities, to leade vs vnto Chriſt; from whom when you ſhall ſeperate them, they are no more Gods holie ſacraments, but beggerlie elements, and our owne phantaſies, and fond imaginations, which are contrarie to Chriſt, euen from our cradle, to exalt them thus, what is it, but a proude liking of our owne preſumption.

This is a cleare proofe, that in nothing is ſaluation but in Chriſt alone: and that one ſaluation hath been from euer, while theſe outwarde thinges haue had manie changes.

And againe, in that Chriſt was then the Prophet, wee are ſure the Patriarches and forefathers did not worſhip God after their owne will and deuice, but onlie as the ſpirit of Chriſt did teach them; from which teſtimonie of ſpirit, when they fell away, all their religion was reiected: for

for onelie in Christ, GOD was also well pleased: so that, though they had no lawe written, yet were they taught of God, and his sonne was their schoolemaster, to leade them in all trueth, reuealing his will vnto them, euer by such meanes as best pleased him: and after, when God wrote his lawe, he wrote this also as a decree for them to holde euer, that they should neuer adde nor take away, but doo onelie what they were commaunded: and much more now in these last daies, in which our Sauiour Christ hath appeared vnto vs in our owne nature, man like vnto vs, vpon whom wee sawe the holie Ghost to come downe, and God himselfe hath sealed him, in making manifest his owne glorie, speaking out of the cloude: *This is my beloued sonne, heare him.* Much more (I say) wee ought now onelie to heare his voyce, because now more clearlie than euer before, he hath reuealed all the counsell of God vnto vs; but now, the diuell hath been no lesse enuious against the saluation of man, than he hath been before: now also he hath made some to set foorth the imaginations of their owne hearts, and hath bewitched many to followe their damnable waies, by whō the way of trueth is blasphemed, and for their owne traditions sake, he hath made the word of the Lord Iesu of none effect.

This worke hath he wrought in all the Papacie, yet we
Ioh.18.36. cannot or will not see his rebellious doings: Christ saith, *his kingdom is not of this world:* yet hath he taught them to make their Bishops Princes, & hath giuen them power ouer life and goods: Christ saith, *The Princes of the nations beare rule*
Mat.20.26 *ouer them: but it shall not be so among you:* yet hath he made his first begotten sonne to weare a triple crowne, and all the
Ioh.4 23. Kings of the nations to come kisse his feete. So Christ hath
Mat.26.27 taught vs to worship in spirit and truth, to drinke the wine
1.Cor.14. 19. in the sacrament of his bodie & bloud, to pray in a knowne tongue,

tongue, to eate of any meats without scruple of conscience, to vse holie matrimonie in all estates, as a remedie against sinne: but as though Christ were no Prophet vnto vs, wee haue abrogated these his lawes, and made other contrarie of our owne. This our eyes haue seene, and our eares haue heard, and whether we will or no, we must needes confesse it: yet, some flatter themselues in a marueilous madnesse, and doing al thing contrarie to the Lord Iesu, they say still, they cannot erre; but they shall one day see and know, that Christ is the onlie Prophet of the new testament; and blessed be the Lord God, who hath made vs this day to beleeue it; and while yet the day of health and acceptable time is, to hearken onelie vnto him, and refuse all the vaine inuentions of men. 1. Cor. 10. 27. Heb. 13. 3.

It followeth now in the Apostle: *But the word that they heard, profited them not, because it was not mingled with faith, to those that heard it.* As before the Apostle concluded, repeating againe his exhortation; so in this verse, he repeateth the cause, why they profited not by the word of exhortation, that wee againe hearing the cause of our sinne, should bee made more wise, to take heed of it; and the cause was their infidelitie, because saith he, *the word was not mingled vnto them with faith:* the word of God preached, is as a cup offered vnto vs, of which we must drinke whether we will or no: and one way it is made vnto vs a cup of the water of life; another way, a cup of destruction, and such a liquor, as is of death vnto death; euen as faith or infidelitie is brought vnto it, so it is a cup of life or death. In this similitude, the Apostle speaketh thus: *The word was not mingled to them with faith.*

As men that loue to sit at the tauerne, doo mingle their drinke with spices, or their wine with suger; so we in that most blessed tauerne, in which the word of God is offered

vs

vs to drinke, wee muſt mingle it with the ſweete ſpice of faith, and it is a cup of eternall life vnto vs; otherwiſe, if we be vnfaithfull, we haue loſt our bleſsing, & are fallen from the hope of life. Chriſt, who is the head corner ſtone, in whom the building doth ſtand, he is now to vs a ſtone of offence, at which wee haue ſtumbled and are fallen downe, becauſe wee haue not receiued his word with faith. It is true, the Goſpell is the power of God, to ſaue man, but yet to ſaue the man that doth beleeue, whether he bee Iewe or Gentile: and here we ſee, how God hath ioyned vnſeperablie, his word and our faith: wherefore it is alſo called, *the word of faith:* neither is it poſsible to be faithful without the knowledge of the worde; neither is any knowledge of the word profitable, but being mingled with faith. This (dearelie beloued) is no obſcure doctrine, that you ſhould not vnderſtand it; neither is it taught vs, in ambiguous words, that ye can doubt of it, but it is plaine and plainlie taught; that if we will be ſaued by Ieſu Chriſt, his word muſt be mingled to vs with faith; if we be of the new teſtament, and belong vnto this couenant which is made in Chriſt, to the forgiue-
1. Cor. 1. 21 nes of our ſinnes, then *we beleeue the word that is preached, and*
Heb. 10. 16 *the lawes of God are written in our hearts.* And this S. Paul ſetteth out ſo cleare vnto vs, that it is impoſsible, impoſsible I ſay, for any to knowe the Goſpell, and to be ignorant of it: for this is the Goſpell, as Paule ſaith; *The power of God to*
Rom. 1. 16. *ſaue all that doo beleeue:* do you heare this? & do you vnderſtand it? tel me then, what think you of that religion, where this preaching of the Goſpell is holden backe: nay, where they haue been ſo enuious vnto it, that they haue not ſuffered the word to bee in ſuch a language as the people might once reade and vnderſtand it? The Prieſts themſelues vpon whom they laied the worke to ſacrifice for their ſinnes, and to whom they confeſſed their ſinnes, to haue forgiuenes of them.

them. And what (I ſay) will you thinke of ſuch a people? or what religion haue they? doth not the Apoſtle ſay true, there is no ſaluation but by beleeuing the word as it is preached vnto vs? and doo they ſay true, that the Maſſe purgeth our ſinnes, the Prieſt forgiueth them? and the Maſſe is in latine, the Prieſt is ignorant, the people are led with vain imaginations; no faith, no word is in all their doing? But it is no maruaile though ſome men bee robbed of their hearts, and beleeue all the illuſions of Satan; for how can a man beleeue the trueth, except the ſpirit of God be in him? Pharaoh was not taught by all the wonders that Moſes wrought in Aegypt. The Iewes were not the wiſer for all the miracles which Chriſt wrought before them. If ſuch things haue happened in the daies before vs, though now the Apoſtles and Prophets doo all crie, without faith in the Goſpell preached, you can neuer bee ſaued; ignorance is abomination before GOD: and yet the Pope who taketh the worde from vs, teacheth vs no faith, coueteth vs with blindneſſe, praiſeth ignorance in our hearing; if wee embrace him, followe him, loue him, honour him, as Pharaoh did Iannes and Iambres, or as the Iewes did Annas and Caiphas, let vs not maruaile, no newe thing hath happened in our daies. The Lord hath not lightened their mindes, and what wiſedome can bee in them; but wee will leaue them to him, who is iuſt and mercifull: and let vs pray, that his word may bee alwaies mingled vnto vs with faith, that in this great darkneſſe of the worlde, wee may ſee light.

One thing els we may here marke, that it is ſaid: *the word did not profite thē, becauſe it was not mingled with faith:* whereby we knowe it is onlie faith that cōmendeth vs vnto God, without which the word is in vaine, the preſence of Chriſt is in vaine, to bee his brother, ſiſter, mother, all is vaine: nothing

nothing but faith carrieth vs with boldneſſe into his preſence. Many ſingular proofes of this, our Sauiour Chriſt ſheweth in many places, when a woman crieth vnto him:

Luk.11.27 *Bleſſed is the wombe that bare thee, and the pappes that gaue thee ſucke.* Our Sauiour Chriſt anſwereth: *nay rather, bleſſed are they that heare the word of God, and keepe it.* When ſome ſaid

Mat.12 50 vnto him: *Behold thy mother and thy brethren would ſpeake vnto thee:* he anſwered againe: *He that doth the will of my heauenlie father, he is my brother and my mother.* In another place, when controuerſie was, how wee ſhould haue life and ſal-

Ioh.6. uation through him, he ſaith to his diſciples: *The fleſh profiteth nothing, it is the ſpirit that quickeneth:* noting in all this, that not his bodilie preſence, not his kinred, not the trauell of his mother, not any thing is imputed vnto vs for righteouſneſſe, but onlie faith, in which we beleeue, according to his Goſpell preached vnto vs; that in his death al our ſinnes are purged, and in his reſurrection we are iuſtified.

This maketh vs acceptable, and without this it is vnpoſſible to pleaſe him: this the Apoſtle teacheth vs here, when he ſaith: *For this cauſe, the word profited them not, becauſe it was not mingled vnto them with faith:* for onlie faith doth all, apprehendeth all, ouercommeth all, and the gates of hell ſhall not in the ende preuaile againſt it: and the Lord increaſe this faith in vs. And let vs pray &c.

The

The nineteenth Lecture, vpon the 3.4.5.6.7.8.9. and 10. verſes.

3 *For we which haue beleeued, doo enter into reſt, as hee ſaide to the other. As I haue ſworne in my wrath, if they ſhall enter into my reſt: although the workes were finiſhed from the foundation of the world.*

4 *For hee ſpake in a certaine place of the ſeuenth day on this wiſe: And God did reſt the ſeauenth day from all his workes.*

5 *And in this place againe: if they ſhall enter into my reſt.*

6 *Seeing therefore it remaineth, that ſome muſt enter therein to, and they to whome it was firſt preached, entred not therein for vnbeleefes ſake.*

7 *Againe, he appoynted in Dauid a certaine day, by to day, after ſo long a time, ſaying as it is ſaide: this day, if ye heare his voyce, harden not your hearts.*

8 *For if Ieſus had giuen them reſt, then would he not after this haue ſpoken of another day.*

9 *There remaineth therefore a reſt to the people of God.*

10 *For he that is entred into his reſt, hath alſo ceaſed from his owne workes, as God did from his.*

THis ſcripture, which now, I haue read vnto you, I muſt needs confeſſe, to me it ſeemeth yet ſomewhat obſcure, neither hath God ſo reuealed it vnto me, that I dare boldly pronounce, this it is: but, ſubmitting my ſelfe to any better interpretation, which ſhall bee ſhewed of other, according to that which God hath giuen mee: ſo I will ſhewe you what I

thinke moſt likely, and ſo much the more boldly I will ſhewe you mine opinion, becauſe, by the grace of GOD, I will ſpeake nothing, but agreeable to all which the Apoſtle before hath moſt plainely taught vs. You knowe, how earneſtly hee hath exhorted vs to hearken vnto Chriſt; what fault eſpecially ſhall make vs neglect it, and that is infidelitie; what great perill wee haue in this ſinne, and that is: *we ſhall not enter into his reſt.* Now, hee teacheth and addeth ſure arguments to his doctrine, how we ſhal auoide ſo great puniſhment, and ſo great ſinne, and how we ſhall bee obedient vnto Chriſt; and that is, by faith, an humble acknowledgement of him to be our Prophet, and a conſtant beleeuing of all his trueth.

This doctrine firſt he ſetteth downe, in theſe woordes; *For we enter into his reſt, that doo beleeue.* This hee proueth firſt, by the manifeſt text afore alledged: for it was ſaide; *To whome I ſware in mine anger, that they ſhould not enter into my reſt:* meaning the vnbeleeuing, and vnfaithfull: therefore we that are beleeuing, and faithfull, we ſhall inherite that reſt. This I thinke to be the meaning of theſe words folowing; *As it is ſaide, to whome I ſware in my wrath, that they ſhould not enter into my reſt.* Now, becauſe the Apoſtle hath reaſoned long, and much, out of this place of the Prophet, and will yet reaſon longer, he wiſely foreſeeth, what might be here anſwered of the Iewes, that this place is of the people of Iſraell, ment of their entrance into the lande of Canaan, vnder condition of obedience of the lawe of Moſes, and therefore rather teacheth them to keepe ſtill thoſe ordinances, than to change them for new, and folow this Ieſus, of whome they haue not heard before. This cogitation might eaſilie ariſe, and they might ſoone bee ſo perſwaded, that the Prophet ſpake of the preſent time: now therefore, in the words folowing, the Apoſtle taketh away

this

this offence and doubt, teaching, that not vnto them onelie, but to vs alſo it was ſpoken, and with this caution proueth with other arguments the former doctrine; that by faith grounded in our Prophet Ieſu Chriſt, wee ſhall enter into his reſt.

And he ſaith thus, *Eſpeciallie ſeeing his workes were finiſhed from the foundation of the world.* The woord which is here commonlie tranſlated, although I engliſh it thus: *Eſpeciallie ſeeing*, which I doo becauſe the ſenſe well agreeth, and I know nothing to the contrarie but the woorde may well beare it; ſo now touching the obiection before made, the Apoſtle anſwereth thus: Neither can this bee ment of the reſt of the land of Canaan, in obeying the lawe of Moſes, for when neither the lawe was yet giuen, neither the land once promiſed, yet then was this reſt of the Lorde, into which his people did enter; for the Scripture ſaith, euen at the beginning, *The Lord reſted the ſeauenth day from all his workes.*

Now this obiection thus being confuted, there is alſo in theſe wordes, the ſecond reaſon for proofe of this doctrine before taught, that they enter into the Lordes reſt which doo beleeue: and the reaſon is this. Seeing God finiſhed his woorkes ſtraight from the foundation of the world, ſo that then hee was ſaide to reſt the ſeauenth day, men entred not into that reſt, by the obſeruation of the lawe of Moſes, which was not giuen, nor by any workes of fleſh which were euer vnprofitable: but it is cleare then wee entred by faith, according to this which is written: *to day if you heare his voyce, harden not your hearts:* this argument is plaine in theſe woordes: *Eſpeciallie ſeeing his works were finiſhed from the foundation of the world: for he ſaith in a certaine place of the ſeauenth day thus: and God reſted in the ſeauenth day from all his workes*, but of this argument, we wil

ſpeake againe in the ninth verſe. Here the Apoſtle may ſeeme to ſome of vs, to reaſon not verie ſtronglie: for how proueth he that it is one reſt of which it is ſayd, ye ſhall not not enter into my reſt: and againe, the Lord reſted the ſeauenth day; for the one ſeemeth to bee of God alone, the other a figuratiue promiſe ſet out vnto vs; but this doubt is ſoone takē away: for whē it was ſaid, *God reſted the ſeauenth day*, was it not alſo ſaid, *he bleſſed the ſeauenth day and halowed it*: which is, he appoynted it to this holie exerciſe, that man ſhould leaue off his other thoughts, and conſider the power and wiſdome and goodnes of God in all his creatures, wheron after he gaue his law written: *Remember thou keepe holy the ſabboth day, ſixe daies ſhalt thou labour, but the ſeauenth*, &c. by which it was plaine, that this reſt was the ſame, vnto which they were after called; and thus we ſee the Apoſtles words, how apt they be to his purpoſe.

It foloweth now: *And in this place againe, if they ſhall enter into my reſt.* In theſe woords the Apoſtle teacheth, that this is alſo the ſame reſt which the firſt was; where wee ſee that the reſt of the land of Canaan, was, that they ſhould there enioy peace, and in his holy place praiſe God day and night, who had deliuered them out of the cruel bondage of Aegypt, and from al hurt of the great & terrible wildernes: in ſtead of which, he had giuen them a moſt pleaſant countrie, that flowed with milke & honie. Now vpon the warrant of all this truth, that one reſt hath been from the beginning, though the name may be often named in ſundrie reſpects: as firſt, it was ſo called, becauſe God reſted from his works; againe, becauſe the people entred into a peaceable land, in ſteed of a perilous deſert: ſo vpon other occaſions, this name of reſt is named, but all in one ſpiritual ſenſe, that is, now a ceaſing frō our own works, to do the workes of GOD, and after this to dwell in the peace and reſt of

his

his glorie for euer: therefore, where promise of entrance into his rest is, it is a promise made vnto all, and of all ages: vpon this (I say) the Apostle saith further: *Seeing therefore it remaineth that some must enter thereinto, and they to whome it was first preached entred not because of their vnbeleefe, againe, he appointed in Dauid a certaine day, by to day saying after so long time, as it is alreadie alledged, to day if you will heare his voyce, harden not your hearts:* in all these words, he concludeth as he taught before, that seeing this rest hath been euer set out, to our first fathers, to the people of Israel, yet they entred not for vnbeleefe, seeing it cannot bee but some must needs enter, for the graces of God must needs be enioyed, therfore in Dauid it is againe said: *To day if you will heare his voyce*, that it might be known, that we which do beleeue shall enter into this rest. So in these two verses, in the conclusion of the two former arguments; to prooue, that onlie by faith, we shall enter into his rest. And this I take to bee the naturall meaning of these wordes in the 3. 4 5. 6. and seuenth verses.

It followeth in the eight verse: *For if Iesus had giuen them rest, he would not haue spoken of anie other rest after.* These wordes prooue by another reason, that the former prophecie is not meant of the land of Canaan, according to the obiection before spoken of; and his reason is this. Iosh̄ua led them into the land of Canaan, a great many yeares before the Prophet Dauid made this exhortation; if therfore it had been meant of that land, to what purpose did Dauid speake thus so long after? could it be threatned vnto them, they should not enter into that rest, into which they had alreadie entred, and dwelt there foure hundred yeares? vpon this reason he concludeth in the 9. verse: *There remaineth yet a rest vnto the people of God.*

In the tenth verse, hee sheweth at the last, what this rest

is: that wee ſhould no longer walke in our will, but reſigne our ſelues ouer to the obedience of the will of God, euen as wee looke to enter at the laſt, into that reſt and dwelling place, which is in heauen, not in earth, and which GOD hath pitched and not man, in theſe words: *for he that hath entred into his reſt, himſelfe hath alſo reſted from his own works, euen as God reſted alſo from his.* Thus I haue plainlie as I could, ſhewed you the whole meaning of all theſe wordes which I haue read together vnto you; & I haue the fewer things ſeuerallie to note vnto you in them, becauſe, as you haue heard, the wordes were moſt of them mentioned before; & as occaſion was, then I ſpake of them more at large vnto you; onlie of the other things, which before the Apoſtle ſpake not of, I will note vnto you what I thinke neceſſarie. In the 3. verſe, I tolde you how the Apoſtle taught vs, that this reſt, to which we be called, was the reſt of God frō the beginning, becauſe frō the beginning it is was ſaid, God reſted the 7. day: what we ſhuld learne in this, we may plainlie ſee in the commandement: *Keepe holie the ſabboth day:* for that day was inſtituted for this cauſe, becauſe then God reſted from his workes, and in that day a reſt is commaunded vnto vs, that in it we ſhould doo no manner of workes and why (dearelie beloued) ſhall we reſt? God is not pleaſed with idleneſſe, hee will not haue vs like the idle men that at the ninth houre of the day, ſtande ſtill idle in the market; but GOD commaundeth vs to keepe that day holie vnto him, which is to ſerue him in it, and not our ſelues. Now, ſeeing in this day we muſt glorifie God, & reſt from our owne works, to conſider his works, from which in this day he reſted, it is plaine and euident, that it is a Sabboth daies worke, wiſelie to meditate in all the works of God: for as Paule ſaith, *they are the wiſedome of God, in which wee ſhould knowe God:* and in them the inuiſible things of

What is a ſabboth dayes worke.

GOD,

GOD, that is, his eternall power, and Godhead, that wee should knowe him, and glorifie him, and giue thankes vnto him. So wee reade in the booke of Iob; when Eliphas would perswade Iob to the feare and reuerence of Gods maiestie, he biddeth him behold the starres, how high they are. The Prophet Esay, when hee will assure the Church of the mercie of God, that he will, according to his mightie power, fulfill all his promises, he saith thus; who hath measured the waters in his fist, and counted heauen with his spanne, and comprehended the dust of the earth in a measure, & weighed the mounteins in a weight, and the hills in a balance? In meditation of these great works of God, the Prophet would teach them, to feare no man, but put their onlie trust and confidence in God. So the Prophet Ieremie setteth out the constant course of the day and night, for vs to consider, and in it, to know how vnchangeable the loue of God is to all his Saints. So our Sauiour Christ, by the goodlie colours of the flowers of the field, he would haue vs learne, what a fatherlie prouidence GOD hath ouer his children, to couer their nakednesse, who cloatheth so gloriouslie the vading flower. The Prophet Dauid in many places, and especiallie Psalme 104. doth make a goodlie rehearsall of the prouidence of GOD, in ruling the whole world; thereby exhorting vs to obey God, to hate iniquitie, & concludeth with this excellent sentence: *Let the sinners be consumed out of the earth: & the wicked till there be no more. O my soule, praise thou the Lord, praise ye the Lord:* if we by these exhortations and instructions can teach all our senses, our eyes to see, and our eares to heare, so that in the creatures of God, we can see his glory, loue his goodnes, feare his maiestie, expresse his image in al our conuersation, thē are we sure we keepe holie his Sabboths, & we enioy the good beginnings of that blessed rest, into which we shal enter for euer:

Esa. 40. 12.

Mat. 6. 30.

Psalm. 104. 35.

but if we be vnprofitable creatures in the world, if we haue eyes and see not, and eares and heare not, and the sight and vse of so excellent workes, can stirre vs vp, neither to loue nor feare, nor once to knowe so excellent a worke man, we are holden in the bondage of a spirituall Aegypt, and wander in straunge and vnknowne waies of a spirituall wildernesse, where we haue neither any water of life, nor any secrete Manna, to satiate and fill our faint and hungrie soules: we walke in the world, as subiects of the world, and dwell on the earth as seruants of the earth: the oxe and the horse doo as we doo, they eate, and drinke, and see the Sunne, and vse at their will the day and night, and neuer consider him who made all these things. Let vs not bee like vnto them, but as we haue hearts able to comprehend better things, so let vs vse them, that wee may fill our waies with perfect peace. If GOD haue giuen vs the meane estate of life, in which neither we want nor yet abound, but our meate, our drinke, our cloathing is sufficient vnto vs, let as acknowledge the great goodnesse of God, who hath set in vs an example of that estate of life, which himselfe hath testified to bee good for vs, in that praier which he hath taught vs all: *Giue vs this day our daylie bread.* If God haue giuen vs pouertie, colde, nakednesse, and much affliction, let vs thinke with our selues: How good is God vnto vs euen in these daies of calamitie? for hath he not made vs like his onelie begotten sonne, a man despised in the world, and of small accompt, who had experience of all our sorrow and griefe, that wee againe carrying his image, might dye with him, that we might also reigne with him in the due time which he hath appoynted. Againe, let me see this also in my pouertie and affliction: GOD hath by this meanes prepared me so, that whatsoeuer is done vnto me, God will impute it as done vnto himselfe: whosoeuer shall mocke or despise

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my life, he reproacheth God that thus made me: whosoeuer shall clothe, feede, harbour me, Christ accepteth it as his owne, as if he were hungrie, and receiued meate; he were naked, and receiued rayment; what a marke and print of the loue of God is this in me, and how blessed is this estate, which of so manie is thought most miserable? If GOD hath giuen vs high and excellent honour, if I in the middes of my pleasure, with a wise heart can thinke thus: This is yet the place of my banishment, my bodie is a prison house in which my soule is in bondage, my life is a pilgrimage in which I wander, as in a countrie that is not mine own; and yet, if GOD haue here filled my senses with so many delights, if such be the glorie of these kingdomes and this nobilitie? if the honor and riches of these daies, haue so great gladnesse of heart? O Lord, what are the heauens of heauens, where wee are citizens, which is our countrie, where our bodie is glorious, and crowned with life, where thy maiestie shall shine in perfect beautie before vs, where all things shall be our owne, and we shall bee thine. A happie Lordship, a happie Earledome, a happie man, whose honor teacheth him thus to knowe the Lord, who hath had mercie vpon him. These and such like meditations & thoughts which carrie vp our mindes from the creatures to the creator, and from our worldlie calling to him that hath called vs, these doo leade vs into the rest of the Lord: these are our holie works on the sabboth daies, and this is our wisedome in enioying all the benefites of God. But of this meditation I spake before vnto you, in the exposition of the sixt verse of the second Chapter. Prouerb. Math. 25.

Now, touching this word whereof wee haue heard so much, that is, the rest of GOD; wee must marke how the scripture vseth it; sometime for the trueth, which is euer one; sometime for the figures, which haue been diuers.

The true and perfect rest, is that which is now begun in vs, the resting from our owne workes, that is, our dying vnto sinne, and the crucifying of the old man, that wee may giue ouer our bodies vnto the Lord, to be seruants of righteousnes, and that onelie his spirit may reigne in vs, that as Paule
Gala.2.20. saith, it be not now we that liue; but that it bee Christ that liueth in vs; and this rest shall be made perfect in the resurrection of the iust, when wee shall bee ioyned vnto Christ our head, and God shall be vnto vs, all in all.

The figures of this rest (as I said) haue been diuers. The first figure was the rest of the Sabboth day; called our rest, because wee were without bodilie labour, onlie in spirituall exercise, to consider the workes of God, his greatnesse, and power, and goodnesse, and thereby to deatne with all our hearts to serue him, and to glorifie him as our onelie GOD: so that all the seuenth day long, while the Sunne shined it preached vnto the people, that they should cease frō sinne, and serue God, dye vnto the world and liue in him. Another figure of this spirituall rest, was the land of Canaan, called their rest, because they ceassed from the feare-full trauell of the solitarie wilderneſſe, and from feare of enemies which alwaies arose against them; and from their bondage before in Aegypt, now inhabiting a quiet countrie full of all fruite and pleasure; and their spirituall exercise in this rest, was, to see from what miseries God had deliuered them, what blessings he had giuen thē, how mightilie he saued them from all hurt of man and beast, and euerie creature: and therefore now, in a holie rest and quietnes, to be thankfull vnto him, to serue him, to trust in him, to rest vnder the shadowe of his wings. Another figure of this rest, was also the temple, of which it was said: *This is*
Psal.132.4. *my rest for euer:* here will I dwell, for I haue a delight therein; called also the rest in respect that before, the tabernacle

and

and the Arke was carried from place to place, but now it was settled for euer in mount Sion: the spirituall exercise of this rest, was, that GOD had now made knowne vnto them his statutes and ordinances, in which they should liue, his couenants and promises were sure vnto them, and that they should not imagine vaine thoughts, or followe their owne deuises, but abide in the waies of God, acknowledging them alone to be the waies of life, & so giue ouer themselues to walke in them. These were the figures of this spirituall rest which abideth for euer: and vnto vs now to whom figures haue ceassed, this rest is set out clearelie in it selfe, that we should liue in it, ceasse from our owne works, doo the workes of our God, and worship him in spirite and truth, hauing according to this exhortation of our Apostle, our Sauiour Christ our onlie Prophet, to rest in his worde; our onlie Priest, to rest in his sacrifice for sinne; our onelie King, to rest in his defence; our onelie head, to rest in his nourishment; who onelie with his blessed spirit feedeth vs to eternal life, and worketh in vs all in all. This is that kingdom of God, which we are taught to pray, that it may come and prosper: and this is it that the Prophet Esay saith of the roote of Ishai, *that in those daies his rest should bee glorious:* Esa. 11. 10. this is the trueth figured in all the former restes of the Sabboth, of the land of Canaan, of the temple, as Zacharias full of the holie Ghost, doth most plainly shew. *This is* (saith he) *the oath which he sware to our father Abraham, that he would* Luc. 1. 74. *grant vnto vs: that we being deliuered out of the hands of our enemies, might serue him without feare, in holines & righteousnes, al the daies of our life:* & this rest hath in it, as Paul saith, *a pure hart*, that is, vnfeined & constant loue; *a sincere faith*, that is, holie & true religion; and, *a good conscience*, that is, peace toward God through Iesus Christ: & these properties of our rest (dearlie beloued) marke thē wel, that we may know the

place,

place, where wee dwell in peace: and least wee [illegible] liſhly, that we are at reſt, when yet we are toſſed in the peſtuous ſea; our religion muſt bee pure and vnto[illegible] from the curious and entiſing fancies of philoſophie, Col.2.8. traditions and decrees of men, from ſuperſtition of the ments of the world: as meate, drinke, daies, times, and ſuch other: to bee ſhort, pure from all things, which Chriſt our onlie Prophet hath not taught vs. And how can we think then, that we are yet in this reſt, if wee bee holden with decrees: *Touch not, taſte not &c*, if Counſels, and fathers, which are diuers, and daylie renued, doo leade vs with their [illegible] drie iudgements: what reſt is in my religion, if [illegible] walke vncerteinlie? It was ſaid of the firſt reſt: *what I* Deut.4. *mand thee, doo that onlie*: this reſt is now aboundantlie [illegible] firmed vnto vs, more amplie than before, as Chriſt is [illegible] ter than Moſes: and how then doo wee ſeeke after any [illegible] ſtruction, but onlie after the word of Chriſt alone. Again ſeeing in our reſt is vnfained loue; contentions and [illegible] and quarels are caſt out; how doo we ſay, we are entred [illegible] to our reſt, when this diſſention is among vs one with [illegible] ther: let vs looke vnto it well, to whom it belongeth. It a grieuous thing to trouble the peace of the Church; ſo it a grieuous thing to ſee truth lye hid, or deſpiſed; therefore iudge not you raſhlie, nor condemne any mans worke before it bee tried. Wee are called vnto a reſt, and let vs nouriſh our peace: whoſoeuer fall out with vs, let vs not fall out with them, but let vs ſeeke the trueth in loue, and ſo ſhall be built vp the decaied places of Sion: & to our ſelues euerie one of vs this I ſay, yet not I, but Saint Iohn, *that* 1.Ioh.2. *that loueth his brother, he hath no offence in him whereat another ſhould fall*: and therefore in any controuerſies that can [illegible] in the Church, if we feare God, let vs followe this rule, [illegible] vs not do any thing for vaine glorie, for honour, for rich[illegible]

for

displeasing men; for if we doo, we may bee assured, offences will arise, and wee shall bee guiltie of them: but if onlie Gods glorie, and the loue of our brethren doo constraine vs, God will giue vs the spirit of wisedome and peace, and we shall not bee offences vnto any; but this let you and me commit vnto the Lord with our heartie praiers, and he will bring to passe a good worke in our eyes. Againe, our rest must be in al trueth; and how doo such men seeke the glorie of this rest, which fill the world with lying and flattering, which call good euill, and euill good, light darknesse, and darknesse light. The Prophet Amos complaineth of the iudges of his time, that they were so corrupt through bribes, that they were readie to sell the people for old shoes; if he were aliue now, he would adde to this another complaint, that some preachers are also so corrupt, that they wil sell the trueth for a mourning gowne. Let a man bee now neuer so blinde, that hee walke as at midnight when it is none daies, yet you shall finde some preacher will commend his sight: if a man were as blacke as the blacke horse spoken of in the Apocalipse, that nothing were in him but shadowe and darknesse, yet he shall finde a blacke Prophet, with a blacke mouth, and a headlong tongue, to make him as white as the white wool, or as white as the white snow: and if a false tongue could colour him more than that, it is set to sale, and it is easilie bought. But haue such men care of our blessed rest? or doo they delight in the glorie of it? doo they thinke that in the Church of Christ it will be euer suffered, that the sweete and costlie garments of Gods Saints shall be taken from them, and made a spoyle for straungers? or he that goeth about this, shall he not disquiet our peace? leaue off then you that feare the Lord, leaue off to sell the pearles of faith & of religion, to those which neuer sought and enquired after them. Remember Elihu saith; if I should

Amos.3.4.

Apoc.4.4.

giue

Iob.32.22. giue titles, my maker would destroye me; doo not ... fore iustifie the sinner while thou liuest. Thou foolish ... ser, and the foolish praised, what substance is there in ... but a blast of winde? let vs then leaue off lying, and ... euerie man the trueth from our hearts, and so let vs ... into our rest, and dwell in the peace of Gods Church ... ther. Now, one word more, touching this rest: the ... day is called the Lords rest; the land of Canaan, is ... rest; the temple, his rest; the Gospell, his rest; yet ... all these his rest, but figures & presentations of it; as ... places, meanes, by which wee should rest in him: yet ... they the name of the rest, as thinges liuelie presenting ... rest vnto vs, and in which wee enioyed the spirituall ... and thus it is in all Sacraments, because they present ... Gods graces, and his holie spirit worketh in the ministe... of them, the more to assure our faith; they are also ... the things which they present vnto vs.

Now, touching the Sabboth day which is heere men... tioned, you see, from the beginning it was a figure of our spirituall rest in Christ: so that as all figures in him have ceased and are complete, so the obseruation of that seuenth day hath also ceased, and the trueth of it must shewe it self, which is, that not the seuenth day, but all the dayes of our life, our thoughts should bee with God, and our workes to his glorie: and thus the old Sabboth was ceremoniall, and is now abrogate, euen as you see; for that Sabboth is now our Saturday, in which we lawfullie occupie our selues in all honest labour of our calling. Another end of that Sabboth was according to the manners of men, necessarie for them then, and now necessarie for vs: and that was, that they might haue a time to meete together, to worship God in the congregation, to make publique praiers, vse his Sacraments for strengthening their faith, heare his lawe, and

his

Prophets, that they might learne his iudgements, and e-
one another in the knowledge of God: this end of the
Sabboth must needes bee perpetuall, as long as our weake-
nesse needeth mutuall helpe, and as long as it is meete wee
should openlie serue the Lord: to this end the commande-
ment is still read vnto vs, *Remember thou keepe holie the Sab-
bath day*: which now is our Sunday ordeined by the Apo-
stles examples, that the superstition of the Iewish Sabboth
should bee taken away; and kept holie, that thus we should
occupie our selues in that day; otherwise the olde Sabboth
can possiblie be kept of vs, no other way, but as the Apostle
here teacheth vs in the 10. verse, that as we see God rested
from all his works; so we in all our life, must rest from
our owne workes, that is, we must not haue our care or re-
gard of the flesh, to accomplish the desires of it; but, as wee
are bought with a price, so wee must yeeld our selues ser-
uants vnto our Lord, and offer vp our selues a holie and
liuelie sacrifice, to doo his will: and thus farre of this text.
Now let vs pray &c.

The

The twentie Lecture, vpon the 11.12 & 13. verses.

11 *Let vs studie therefore to enter into that rest, least any*
fall after the same ensample of disobedience.

12 *For the word of God is liuely, and mightie in operation,*
sharper than any two edged sword, and entreth through
euen vnto the diuiding asunder of the soule and the
and of the ioynts, and the marrowe, and is a discerner
the thoughts, and the intents of the heart.

13 *Neither is there any creature, which is not manifest in*
sight: but all thinges are naked and open vnto his
with whom we haue to doo.

IN this 11. verse, the Apostle makes his last proofe of Christ to bee Prophet, because the force of the word of God, agreeth not but with the maiestie of his person, and so entreth into a notable description of the vertue and power of this word, making earnest exhortation, that we would vse the great benefite of it, and therefore he saith first: *Let vs therefore studie to enter*: that is, let vs labour, let vs be carefull, let vs giue all endeuour, let vs care and trauell that wee may enter: thus shaking off all sluggish dulnesse, and quickening them from heauinesse of spirit, as vnto a thing of great weight, he calleth vs with great care and studie to giue our selues vnto it. And here, in this word, *let vs studie*: we haue a plaine interpretation of that he said in the first verse, *let vs feare*: for the whole verses, that and this you may see, haue one and the same meaning: there he said,

let vs feare, least forsaking the promised rest, wee seeme to
forsake it: that is, least by such vnfaithfulnesse as was in
them, wee also make the promise to vs in vaine; here hee
let vs studie to enter into this rest, least we fall into their ex-
ample of vnfaithfulnesse: thus the exhortation being all one,
it is manifest, that this word, *let vs feare*, which he vsed first,
hath the meaning of this word, *let vs studie*, which he vseth
now: so that this is (as I told you then) the feare of Gods
children, a careful studie and endeuour, to walke faithfullie
before God. And another good lesson we may here learne:
that the Apostle saith, *let vs studie*: it is plaine wee ought not
to nourish in vs, (as the manner of the world is) a careless
vanitie, to speake and think of our hope in God, with a se-
cure minde, as if we cared not greatly for it, or longed not
much after it: such a careless minde is altogether vnmeete
for the profession of the gospell of Christ: and it is a thing
that we doo all vnderstand, none can excuse himself by ig-
norance, we knew the fault by the triall of our own heart,
when we think of God, and his heauenly kingdome, what
ioy and fellowship wee haue in it, wee can tell how our
affections are then affected; if it bee our ioy, our comfort, our
consolation: if it draw our delight and studie after it, then
are we children of that kingdome, then wee obey this cal-
ling of the Apostle, which is here, *Let vs studie to enter into*
his rest: but if we can thinke or speake of the kingdome of
heauen, as we would speake of far countries, for talke sake,
to heare what is saide of them, but without any care whe-
ther we see them or no; then wee are seduced with the de-
ceit of sinne, and this exhortation of the Apostle is made
in vaine vnto vs. And let vs not here, deceiue our selues to
think, we haue our cares for the life to come, when we haue
no care at all for it: our nature is here verie blind; and belee-
ueth easilie her owne vaine fancie: not onely Scribes and

Phariſeis, and ſuch ſtroward ſinners, doo preſume much of their own righteouſnes, and glorie in themſelues, but euen Gods good people are ſoone beguiled with ſelfelouenes.

1. Cor. 3. 3. Corinthians talked much that they were wiſe, that they were ſpirituall and holy men, but S. Paule ſaith vnto them ſeeing ſuch contentions, emulations, ſectes, are among you, you are yet children and you are carnall. So we (dearely beloued) if we will ſay we feare before God, our care, our body, our heart is in the kingdome of God, and yet wee laugh when we talke of his iudgements, make our ieſtes & iſts with his holy word; or if wee be nothing moued in ſpirit when we ſpeak of it, then are we not ſtudious, but carelesse, ſecure, negligent, and we heare not this exhortation of the Apoſtle, *Let vs ſtudie to enter into his reſt*: and thus is this exhortation ended, made out of the words of the Prophet, *To day if you will heare his voyce harden not your hearts, &c.*

It foloweth now. *For the word of GOD is liuelie and mightie in operation, and ſharper than any two edged ſworde, and entreth through, euen to the diuiding aſunder of the ſoule and the ſpirite, and of the ioyntes and of the marrowe, and is diſcerner of the thoughtes and the intentes of the heart, neither is there any creature which is not manifeſt in his ſight, but all thinges are naked and open vnto his eyes, with whome we haue to doo.* In theſe wordes, the Apoſtle ſetteth out the nature of the word of GOD vnto vs, vpon what occaſion, we may eaſilie ſee: hee hath taught that Chriſt is our onely Prophet, and wee haue no other ſchoolemaſter to teache vs and inſtruct vs in the waies of God; he hath alſo earneſtly exhorted vs to heare his voyce, and faithfullie to hearken vnto him, leaſt wee fall into the condemnation of others who haue beene deſpiſers afore vs, and whoſe iudgement wee ſhould not eſcape, for the word of GOD woundeth euen into the ſoule of the ſinner: thus hee commeth to this deſcription of the ſtrength and force of Gods word

appeare by his owne wordes going before, *least wee fall in the same example of disobedience*: thus pronouncing it that we cannot escape, because the word is so strong and mighty. And this doctrine of the Apostle, let it this day be our direction, if wee doo beleeue: or if wee thinke the Apostle saieth true, that the woord of God hath so great power in it, let vs regarde it, let vs giue our feare, our reuerence, and obedience vnto it: for how great a sinne must it needs be, to despise a thing that is so precious, and how great euill is there in it, to prouoke a thing against vs which is so strong? If it were but the roring of a Beare or Lion, it would make any of vs afraide, yet could it but only pearce into our eares: if it be but the voice of thunder, it seemeth to make the very earth to shake, yet is it but a bodily sound, & the spirit heareth it not a whit: what then? whē he speaketh whom the marrow within our bones doth heare, how trembleth the prophet of him, his voice shaketh not onely the Agg. 2. 7. sea and the drie land, but the very heauens also? and can we haue yet any excuse, if wee heare not him that speaketh so loud? if we beleeue not him, to whom our own harts beare witnes of his trueth? Or if wee feare not his word, whose voice shaketh both heauen and earth? Or are we borne of God, if so great vertue & power of God haue no feeling in vs? No, be not deceiued, God is not mocked, his sheepe heare his voice, we are not borne of him, but we are borne of hard rocky mountaines, a stonie generation, nourished & fed of cruel Tygers: if such instruction, such teaching preuaile not with vs. Heare then (deerely beloued) heare and learne, that we may be edified: let our hearts be softned, that they may haue the words of God, written in thē. And seeing we haue so excellent a prophet, let vs be thankfull scholers, and grow vp in the knowledge of his doctrine, that it neuer be imputed vnto vs, that wee haue hardened our harts and would not knowe his waies. And to the ende

we may take the more heede, let vs marke these words of the Apostle, in which he setteth out vnto vs, the great [illegible] of the word of God: the word of God (saith he) is liuely and mightier than any two edged sworde, &c. This place is well to bee weighed of vs: for of purpose the Apostle seeketh to teache vs what the word of God is, and what power it hath, both to quicken the faithfull, and wound the disobedient vnto death: wherevnto so euer the Lord doth sende it, it shall doo his will: no time, no place, no person can possibly change it: no creature can breake the course of it: the woork that is appoynted for it to doo, it will assuredlie bring to passe. Let soule and spirite, ioynts and marrow, heart and thoughtes, striue still against it, it will wound all, and pearce through as a sharpe sworde: euen as all thinges are naked and bare before the eyes of the Lord who speaketh: neither let any man euer thinke, whosoeuer hee bee, that heareth or readeth this worde of God, but that it worketh in him the will of God. Euen all you here present this daie, when after this sermon ended, you shall returne to our callings, know it assuredly and thinke it, as you are in your way, that the word spoken is entred to you: if it haue quickned your faith, it is the word of life: if it haue killed your old affections, it is the seede of your new birth: if it haue done you no good, it hath detected your corruption, & accuseth you in your own conscience: for change it you shall not, make it fruiteless you cannot: there is no defence against the strokes of it, but it pearceth through to the place, to which it is sent; if it light in faithfull places, it bringeth the power of God vnto saluation: if it fall where infidelitie is, or disobedience, it maketh the heart as flint, or as an Adamant stone. This is the ende of the Apostles meaning in these woordes, which you haue heard. The Prophet Esay to the same purpose [illegible]

apt similitude, who speaketh thus in the name of the Lord. Surely, as the raine commeth downe, and the snow from heauen, and returneth not thether, but watereth the earth, and maketh it to bring foorth and budde, that it may giue seede to the sower, and bread to him that eateth: so shall my word be, that goeth out of my mouth, it shal not returne vnto me in vaine, but it shall accomplish that which I will, and it shal prosper in the thing whereto I sent it. This was Baptist taught vs, going before Christ to prepare his way, when he cried to the people: *Euerie valley shall be filled,* Luk. 3. 5. *euerie mountaine and hill shall bee brought lowe,* crooked things shall be made streight, and the rough wayes shall bee made smooth, and all flesh shall see the saluation of GOD: meaning hereby that all offences and stumbling blockes should be taken away, no power in the world should bee so great, which should not giue place to this woord, which is the power of God to saue all that doo beleeue.

The Scriptures are full of such testimonies of the nature and strength of Gods word, to teach vs, both to feare before God, and to humble our selues, for it will preuaile: and also to frame our hearts, that it may haue in vs, a good and profitable worke, rather to renue vs in the spirite, than to harden vs in the deceites of sinne: but let vs now come to the words of the Apostle, and examine them all in their proper meaning.

It is saide first, *the word of God is liuing*, which propertie may be attributed to the word of God, in diuerse respects: first in respect of vs, because it quickneth vs into a spirituall life, and without it wee are in darknesse and in the shadow of death: therefore it is a liuing word, and *the seede of our new birth.* So Saint Paule saieth, to the Corinthians, *in* 1. Pet. 1. 23. *Christ Iesu I haue begotten you through the Gospell:* and Saint 1. Cor. 4. 15. Iacob. 1. 18 saieth, *of his owne will hath he begotten vs with the woorde*

of life: expreſlie calling it, the liuing word, or the word
life, becauſe it quickneth vs (as I ſaide) into a ſpiritu
wherein without all doubting wee are taught aſſured
knowe, that if euer wee will become the children of
that we ſhall no more liue our ſelues, but that Chri
liue in vs; thus we muſt bee borne, and thus wee
1. Pet. 2. 1. made a newe, in taking in to vs the ſeede of the wo
God, and then as new borne babes deſire the ſincere
of it, that we may grow thereby into the fulneſſe of
in Chriſt. If the papiſtes did well vnderſtand this,
ſhould alſo vnderſtand with it, that themſelues were
ſtards and no children, as being borne of mortall
fathers, of counſels, of decrees, of Popes, not of the
tall ſeede, which is the word of God. Another cauſe
the word is called liuing, is in reſpect of it ſelf, becauſe
eternall, and abideth euer, according to the nature of
uing God, whoſe word it is: ſo Saint Peter expreſlie
it, where he ſaieth, wee be borne a new of immortall
by the word of the liuing God, and abiding for euer
fore attributing life and immortalitie, vnto the word
cauſe it is of the liuing and immortall GOD; of which
ought to learne, that there is no wiſdome, no inſtruction
diſcipline, by which we can apprehend eternall life, but
ly the wiſdome and inſtruction of the word of God
what an abſurd thing is it, that the wiſdome of man, w
is vaine, as man is vaine, which is tranſitorie, earthly,
aboliſhed, ſhould leade me into that life which fadeth
but is eternall in heauen? Yea, what an abſurd thing
is it, ſeeing we our ſelues and all that is in vs, before the
ſence of the Lord muſt needes be changed, ſo that
poſsibly can ſee him and liue, yet to thinke, that our
dome can leade vs vnto him, or our reaſon can
vnto the places where his glorie dwelleth. Surely
be

this is much more folie, than to seeke to gather of thornes, or figges of brambles: for it is to seeke for in darkenesse, and for life in death: for out of a corrupt and a froward heart, wee seeke for holie obedience immortalitie, as many as say, that without the word of they can please him: the papists do not yet vnderstand and therefore they weary themselues with their owne ...tions, and multiplie ceremonies in their churches, ...ch God will cast out as he hath begun, till their madnes ...made manifest to all nations.

Another cause yet there is, why the word of God is cal- *liuing*: and this cause most agreeable to this place; ...it, because it entreth with power into euerie part of ...so that, as our life is dispersed into euerie part, and wee ...it, both in griefe and pleasure: euen so, the vertue of the ...d of God peareeth into euerie member, to bruse, (as ...prophet saith) the verie bones, or to fill them with mar- ...and fatnesse: this sense is plaine, and agreeable to all ...words folowing, and in this same meaning Salomon ...th also: *A liuing word*, as his wordes are plaine: *The* Prou 20.27 *...e of the Lord is the breath of man, and it searcheth al the bow- ...of the belie*: where also he calleth the *word, light*: because ...ineth in mans heart as in a darke place, and trieth out all ...secrets of his thoughtes: in this meaning, here the word ...called liuely, as I tolde you before, the more to stirre ...vp, not to neglect so high a Prophet as the sonne of GOD, whose word came with maiestie and power vnto ...

The second title here attributed to the woorde, is, *that ...ghtie in operation*: meaning, that it hath in it, force ...vertue, able to subdue all enimies, and bring vs in obe- ...vnto Christ: this vertue of the woord, Saint Paule ...lie setteth out to the Corinthians, magnifying his

2.Cor.10.4 Apostleship by this meanes, *our weapons* (saith he) *are not carnall, but by the power of God, to cast downe holdes, wherewith we cast downe throwe immaginations, and euerie high thing that is exalted against the knowledge of God, and bring into captiuitie, euerie thought to the obedience of Christ; and haue readie vengeance against all disobedience*: how so euer a man magnifie himself, or a man exalt himselfe, in which arrogancie of spirit he seemeth (as it were) buried in sinne, and his heart hardened against the grace of God, yet let him heare this woord, and let it oft fall into his eares, for it is as the Prophet saieth, Ier.3.29. *hammer*, which breaketh the stone in peeces, and is able by the power of God, to mollifie his heart; or, if the sinner be so suncken downe so deepe, that hee will not rise, it will drive him downe deeper, that he may perish in his sinne, and Ier.5.14. God saieth to his Prophet Ieremie: *I will put my woord in thy mouth, and it shall bee as fire, and this people shall bee as wood, and it shall deuoure them.* And this is it Saint Paule expressly witnesseth, to be the onely meanes to glorifie GOD, 2.Cor.2.16 preach the trueth of his word vnto all; for so (saith he) we are alwaies a sweete smelling sauour of Christ vnto God, well in those that perish, as in those that be saued; to the one a sauour of life vnto life, to the other, of death vnto death. I would we that are preachers, could learne and beleeue this, it would make vs leaue our vaine babling and much talke of philosophie and prophane thinges, and fill our mouthes onely with the woorde of the Lorde: for this only is mightie in operation, the other hath at all no strength, or strength at all in this behalfe to glorifie GOD, or to conuert a sinner; but strong to delude the people with vaine soundes, strong to tickle our eares with fond delight, strong to puffe vs vp with pride of our wittes, but more weake then water to teach vs true repentance: for proofe I say, let the sinner come foorth, that hath beene conuerted by

hearing

stories or fables of Poets, I am sure there is none such is onelie by the word of God: or let the preacher come forth that vseth such things, and doth it not either to please men, or to boast of his learning: for this he knoweth that the word onelie, not prophane things, conuerteth the people: and why then doth hee vse them? The Lord saith by his Prophet Ieremie: *If they had stand in my counsel, and had declared my words to my people: then they should haue turned them from their euill way, and from the wickednesse of their owne inuentions:* a plaine testimonie why our preachings are vnprofitable to the people, euen because we speake our owne fancies, & vse exhortations of our owne head. Ier. 23. 22. And againe, in the Prophet Malachie, the Lord declareth the couenant he made with Leuie, and how he promised to blesse his labours in the teaching of his people: *The lawe of truth* (saith he) *was in his mouth, and there was no iniquitie found in his lips: he walked with me in peace and equitie, and did turne many away from their sinnes.* Mala. 2. 6. Can any thing be spoken plainer? hold fast the word of God, commit the fruit of thy worke to the strength of it, and thou shalt finde it as is heere said, *mightie in operation*, and thou shalt conuert many sinners. Let them tell me now, all that haue eares to heare, what madnesse is it, to fill the peoples eares with vnknown tales, and sweete words, in which is nothing but a deceitfull sound, and leaue the word of God, mightie in working, to conuert their soules.

And you (dearelie beloued) who delight in such vanitie, and make the preacher transgresse for your fancies sake, let mee but reason with you, as Saint Paule reasoned with the Galathians. Tell me, whether by such tales, or by hearing the word of God, haue you receiued the spirit, that is, whereby were you conuerted from your vanitie vnto the liuing God? was it the word of truth, or els Gentile sto-

ties that wrought this vertue in you? and are you so
listi, that when you haue begun in the spirit, you will
go forward in the flesh? let vs leaue then this great
both you, to turne away your eyes to follie, and the
cher to vse the pulpit like a Philosophers chaire. We
alledge sometime, a storie or prophane sentence, I de
not, but then it is good doing it, when the remembr
the saying bringeth necessarilie into memorie, the wo
God also, for which it was alledged, and giueth ligh
it, for a more cleare declaration of the trueth: yet, when
storie is told, and remembred by it selfe, there is then
foolish delight of a vaine man, to helpe him in his ta
multiplie idle words: there is no edifying in it all.

The third title of the word, now following, is this,
it is more sharpe than a two edged sword: and this simili
often made in the scripture. The Prophet Esay, preach
Esa.49.2. the promises of God, he saith: *his mouth is like a sharpe s*
And Saint Paule giuing armour to a Christian soldio
Eph.6.17. which he may kill his enemies, he biddeth him take
sword of the spirit which is the word of God.

So, in the first and nineteenth Chapters of the Apo
Apoc.1.16 & 19.15. lipse, the sonne of God is described *with a two edged sw*
proceeding out of his mouth: meaning by these speaches
other thing, but that by the preaching of the Gospell, C
should get the victorie, and bring all enemies in subiec
vnto him, euen as the Prophet Esay saith: *He shall smi*
earth with the rod of his mouth, and with the breath of his
shall he kill the vngodlie: by which wee doo learne, that
more we pray, *Thy Kingdome come:* and the more wee
the prosperitie of the Church, the more wee must stri
make the word of GOD knowne vnto all: for that is
sword and scepter of his kingdome.

The next title heere attributed to the word, is, *that*

the diuision of the soule and the spirit, and of the ioynts and marrowe. By soule, here he meaneth, that part of vs, wherein our affections are, as ioye, sorrowe, loue, hatred, pitie, mildnes, or any such motion in vs of good or euill. By spirit, he meaneth, the most excellēt part of vs, in which is reason, wisedome, vnderstanding, to consider and meditate of all the workes of GOD. By ioynts and marrowe, he meaneth all the members of our bodie: and thus S. Paule vseth these words of soule, and spirit, and bodie, where he writeth to the Thessalonians, as it is in the fifth Chapter: The God of peace sanctifie you wholie, that your spirit and soule and bodie may be kept blamelesse vntill the comming of Christ: teaching vs, what is a true christian, when his mind thinketh, his soule desireth, his bodie executeth nothing, but what is blamelesse before God and man. 1. Thess. 1. 23.

So, when the word is said to diuide betweene the soule and the spirit, it noteth the mightie worke of it in the regenerate, to wound all their thoughts and desires with feare and terrour, and with astonishment of heart: contrarie in the elect, it crucifieth the old man with all the concupiscences & the desires of it. When it is said to diuide betweene the ioynts and the marrowe; it sheweth the worke in all the members of our bodie, to sell them vnder sinne, to worke vncleannesse with greedinesse being hardened, or to sanctifie them in the power of God, that they may bee seruants of righteousnesse vnto him, being mollified. To bee short, in soule, spirit, ioynts, marrowe, the Apostle meaneth, that the word once heard, the whole man is touched, and that is within him, feeleth streight a change: except a heauie iudgement be vpon him, that he haue eares and heare not, wherein yet the word hath a work, & maketh him fall deeper in the sleepe of sinne: if we will learne, examples are before vs of good & euill, what to leaue, or what to choose.

The

The Prophet Abacuck, foreseeing the state of Gods Church, what danger should be vnto it, euen then to be pressed againe, when it was not yet halfe growne vp, saith: *When I heard it, my bellie trembled, my lips shooke at the voyce: rottennesse entred into my bowells, and I trembled in my selfe that I might rest in the day of trouble.* Abac. 3.16. Here wee see the word diuiding betweene the ioynts and the marrow, how it distempered the Prophets whole bodie, because of the heauie threatning of the Lord, and an excellent blessing was vnto him, for this feare and trembling at the voyce of the Lord, in the day of trouble he had rest. So the Prophet Esay, at Gods threatning against his Church, that euen in the daies of Christ, her peace should bee broken off, and her flourishing glorie should againe be shadowed, he crieth: *leanesse, my leanesse, woe is me:* as if he had said, it consumed Esa. 24.16. his flesh, and wore away his beautie, to heare the voyce of the Lord against his people: if thus we feare indeed at Gods threatnings, and as his Saints doo vnfainedlie reioyce at his promises, a good worke of his mightie word is in vs, and it is his power to saluation; but if we be despisers, and regard not the word that is brought vnto vs, a while we may seeme to be in peace, as the sicke man in his sleepe feeleth not his paine, but the word will wound at the last the spirit, and we shall feele it in our flesh, what we haue despised. Dan 5.6. Wee reade in Daniel of Belshazzar, a proud King, in the middes of his Princes and all his royaltie, he saw a hand writing, and the worde of the Lord was before his eyes streight his countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against another, such feare and terrour came vpon him, when the voyce of the Lord did pronounce his iudgement. And not one hie thus, but wee see further, the wicked not only wounded, but also slaine with

dred of God. When many of the rulers of the people
misled the people to most shameful Idolatrie, the Pro-
phet Ezechiel was sent to preach vnto them, and when he
preached before them, Pelatiah the sonne of Benaiah, Ezec. 11. 13
one of the Princes which seduced the people, he died in
presence. A like example, is of Ananias and Saphira, Acts 5. 1.
at the voyce of Peter, did both fall downe dead: so
mighty is that the word is forceable, to diuide and enter be-
tween our reines, that is, to slay the wicked, and to quicken
the godlie. Last of all, it is here said, that the word discer-
neth betweene the thoughts and intents of the heart, mea-
ning, that how secret the hart of man is prepared, the word
of God discerneth it, either more to bee hardened with the
hands of stone, or wholie to bee renewed to the loue of
righteousnesse.

It followeth now: *Neither is there any creature which is not manifest in his sight, but all things are naked and open vnto his eyes, with whom we haue to doo.* These words shewe an excel-
lent proofe, of all the former things spoken of the word:
for, seeing it is the word of God, how should it not haue
the power of God; if among men, as euerie one hath most
power, so his word is most feared: how should it not bee,
in God, who is the searcher of our hearts and reines, and
is almightie ouer all, but that his word should haue of his
nature, vertue and power, to make the proud to feare, and
to comfort the humbled. Let vs therefore now bee wise in
time, and let the word of the Lord fashion all our hearts; if
it doo not, yet it worketh still, and we shall one day knowe
what voyce wee haue despised: for as it is heere, that all
things are open vnto his eyes; so we shall heare his voyce,
when in all things it shall shewe his power. It shall speake
vnto all creatures, and they shall heare it: the earth and sea
shall bring the bodies which they haue consumed: the fire

shall

shall yeeld againe his ashes, and the ayre her dead, the elements shall melt away, and the heauens shall vanish: the Lord shall speake, and the dead shall all arise: then shall we too late bewaile our madnesse, which haue heard before this voyce, and regarded it not. And this let vs learne with it, if such be the strength of Gods word of it selfe, when he shall multiplie this power, & make it also eternall which is infinite, what shall we say then: but, O Lord who shall abide it: when he shall pronounce, *Goe you cursed into eternall fire*: what condemnation shall be vpon the wicked: surely (dearelie beloued) as it is greater than our hearts can imagine, so yet in this similitude, we may see, as it were an image of it: for as his word diuideth betweene soule and spirit, marrowe and bones, cogitations and intents: so we knowe that in euerie part of them, the wicked shall feele Gods anger: head and arme, hand and foote, backe and side, shall haue experience of his anger: all the thoughts of their hearts shall be wounded with death, and so much the more vnspeakable, because their bodies shall feele and their mind knowe the immortalitie of death, and euerlasting destruction that is vpon them: which extreame wretchednesse no horror of darknesse, no weeping and gnashing of teeth, no gnawing of conscience, no eternall fire, doth fullie and enough set out vnto vs.

But this we leaue to the reprobate men, who euen to this day haue sold their hearts to conceiue mischiefe, and it repenteth them not. Let vs feare now in the day of health, and better things are appoynted for vs. Wee shall heare another voyce, *Come ye blessed into eternall life, possesse the kingdome prepared for you from the beginning*: which voyce shall enter deepe, and into all our members, bring a sensible feeling of the loue of God, and his great glorie, when with heart and minde wee shall see and knowe our inheritance

with

with God in eternall glorie: whereunto, if now wee bee
milded vp, and the promises of God begin within vs, this
unspeakable and glorious hope, (so that our hearts bee fast
holden in the loue of it, neuer to change for worldlie vani-
tie, or rather shame, worse than vanitie: for with what
name shall wee name it, that is exalted against the Lord) if, I
say, thus the word of God be vnto vs, we haue sealed it, that
the word is liuing, and entreth into the diuision of the soule
and the spirit: and we haue been fruitfull hearers of all this
long exhortation, which the Apostle hath made, and en-
deuored, to stirre vp his brethren, faithfullie to heare this Pro-
phet of God, his sonne Iesus Christ, and our Sauiour, who
hath reuealed all his will vnto vs.

And thus farre of this former part of the Epistle, in which
wee are taught, that Christ is our onelie Prophet: but the
time is past. Now let vs pray &c.

The

The one and twentie Lecture, vpon the residue of the Chapter, the 14. 15. and 16. verses.

14 *Seeing then that wee haue a great high Priest, which is entred into heauen, euen Iesus the sonne of God, let vs hold fast our profession.*

15 *For wee haue not an high Priest, which cannot bee touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.*

16 *Let vs therefore go boldlie vnto the throne of grace, that we may receiue mercie, and finde grace to helpe in time of neede.*

WE haue heard (dearelie beloued) how the Apostle hath taught, that Christ is now our onlie Prophet, and what care wee should haue, diligentlie and faithfullie to hearken vnto him, if wee will not be guiltie before God of great condemnation and iudgment. The reasons are of the Apostle to prooue him our onlie Prophet: first, because, GOD sending his onlie begotten sonne into the world, made man like vnto vs, and reuealing the will of his father vnto vs: the excellencie of his person inforceth vs to confesse, that God ordeineth him alone to be our Prophet.

Againe, he was faithfull in the house of God, and then what needeth any other Prophet vnto vs? Thirdlie, he was more honorable than Moses in this office, & many waies to be preferred afore him; therefore no other prophet is to

be ioyned with him. Fourthly, the Prophet Dauid saide: *To day if ye heare his voyce, &c.* which we must needes vnderstand, to be a perpetual prophecie, and therefore accomplished in Christ, whome we must heare, if we will beleeue, and be saued. Last of all, the force and strength of the word of God, is such, as it must needes warrant the maiestie of God in Christ the author of it: and as none other hath that glorie, so none to be our Prophet but he alone: vnto al those reasons, he hath added, as you haue heard, earnest exhortations, to giue more weight vnto them, for the better persuasion of his brethren, to whome he writeth.

Now, hee beginneth the other principall point of this first part of the Epistle, that is, to proue that Christ is our only priest, which disputation hee continueth to the eleauenth chapter, as we shal (God wiling) heare. He beginneth first with an exhortation, as he vsed the like often before, and, as I saide, to make vs more carefully regard his words. *Seeing then, we haue a great high priest, who hath entred into heauen, Iesus the sonne of God: let vs holde this profession:* the force of this exhortation, is in the excellencie of the priesthood of Christ, secretly compared with the priesthood of Aaron, who was in nature their brother, in person weake as other men, in office, earthly, entering into a tabernacle made with hands, in vertue, a figure of a better sacrificer, himselfe not sanctifying at all: but Christ is another high priest, in nature the sonne of God: in qualitie, great and full of glorie: in office heauenly, entring before God to be our meditatour: in vertue holy, and perfect himselfe, to purge our sinnes. This the Apostle noteth, calling him, high Priest, great, entring into Heauen, and the sonne of GOD: and so much the more wee are guiltie before him, if wee shall not holde fast, and professe all his instruction and doctrine. Now, least wee should thinke the Apostles exhor-

tation is weake, and that he taketh it for graunted, which is in controuersie (for hee calleth our Sauiour Christ his priest, which yet it seemeth he hath not proued) wee must consider what hath been spoken before, and so wee shall see good arguments in this exhortation for the proofe of his cause. Hee hath taught him, to be the sonne of God made man, reuealing vnto vs the counsell of his father, purchasing a most glorious inheritance for vs, and setting vs free from the bondage of the diuell, in which wee were holden vnder the feare of death, which things before witnessed of our Sauiour Christ, and necessarilie proue him, for the same cause, to bee our priest, according to that trueth, in the beginning of this disputation: hee called him, our great high priest. So hee began before in the third chapter: *Consider holie brethren, the Apostle and high priest of our profession*: not yet hauing particularlie spoken of those offices, but calling him by those names: because according to the description of his person before made, it must needes followe, that hee was both our priest and Prophet.

Another argument of his priesthood, is, that hee was here in earth, afflicted as wee bee, submitting himselfe to death, from which he is risen, and now ascended into heauen; therefore he is our priest, crucified for our sinnes, risen for our iustification, and making now intercession for vs before God his father. Thus wee see, vpon how good warrant the Apostle in the beginning exhorteth them to acknowledge Christ their priest; and thus much touching this entrance of the Apostle, into this disputation, and why he vseth such words.

Now, touching the matter. To teach that our Sauiour Christ is our onely priest, he first sheweth by the worke of Christ, what is the office of the true priest, & that is that he

so great and strong to beare all our infirmities: then, that he made an entrance for vs vnto God, indueing vs now with faith and boldnesse of his spirit; and finally, giuing vs his grace and saluation; which things, as they were neuer in Aaron, nor in all the sonnes of Leui, so they haue clearelie appeared in Christ, and therefore with boldnesse let vs draw vnto him; to this effect is this exhortation. Now, where he saith: *Sith therefore we haue a great high priest, who hath entred into the heauens, Iesus the sonne of God, let vs holde his profession:* I would we could here learne of the Apostle, to be wise. The excellencie of our Sauiour Christ, both of his person, and of his doings, was a strong perswasion vnto him to giue glory vnto Christ alone. Seeing Christ was the sonne of God, ful of power to do al he would, who had entred into the presence of his liuing father: what man is he that ioyne himselfe vnto him, to claime a part and fellowship in that work, which Christ hath taken vpon himselfe? Or, who that may haue his hope and reioycing in Christ, will cast it off, to glorie in a mortall man? This madnesse was so great in the Apostles eyes, that as a thing, which it grieued him to remember, so hee beseecheth his brethren neuer to let it sinck into them: but rather, seeing Christ was vnto them such a one, let them abide in him, and hold fast his profession. Thus wee at this day, let vs strengthen our faith, and answer al our aduersaries if the question be, whether iustification bee in our owne works, let vs say; seeing Christ the sonne of the liuing God, hath beene conceiued of the holy Ghost, and borne of a Virgin, and sanctified himself for vs, fulfilling all righteousnesse in his flesh, and offering vs freely of his fulnesse to bee made holie before God, wee will holde this profession; and wee that are but dust, and full of euill, wee will not ioyne our selues with so excellent a Sauiour; wee renounce our righteousnesse,

and the righteousnesse of our fathers, the righteousnesse of Abraham, of Paule, of Peter, of the virgin Marie: and the righteousnesse of Christ shall bee our righteousnesse alone. If wee bee asked, whether the Masse bee a sacrifice for our sinne, let vs answere; seeing Christ the immaculate Lambe of GOD, by his eternall spirite, hath offered vp once his owne bodie vpon the crosse, and giuen eternall redemption to those that doo beleeue: if an impure priest, of polluted members, will presume to bee one in this businesse: let his sinnes bee imputed vnto him, who with vnchaste hands will needes crucifie againe the sonne of GOD: wee will none of his cursed workes, but will holde our profession. Christ is our sacrifice and sacrificer alone: and he is the propitiation for our sinnes. So in all other points: if Christ who came downe from Heauen, and is in the bosome of his father, hath taken vpon him to bee our Prophet, let vs holde this profession, and not care what flesh & bloud can say vnto vs. If Christ, to whom all power is giuen in Heauen and in Earth, who is King of glorie, and sitteth on the right hande of maiestie in the highest places, if he haue taken vppon him to lose the woorkes of the diuell, and set vs free from his bondage, why holde wee not this profession? Or why runne wee to holie water, bells, candels, crosses, and such vanities? as though they helped Christ in his worke? Or if all our enimies thinke they can confute this, that here wee say, let them answere vs; how is the reason of the Apostle good against the priesthood of Aaron, that it is abolished, and no other sacrificers are, but Christ: because hee is so excellent a priest, the sonne of GOD, the great high priest, and hath entred the Heauens. If this dignitie of his person, prooue the priesthood onelie to bee his, why dooth not the same prooue all these things we speake of, to be done & wrought by him alone?

how is it possible, that his priesthood, for the excellencie
cannot stand with the priesthood of Aaron, which yet
glorious: and that it should stand with the filthie stin-
priesthood of a greasie handed pope; which is loath-
to see and heare? Or how can his glorie beare no fel-
in his priesthood, and yet beare the fellowship or any
nesship with other, in the office of a King and Pro-
? Seeing then it is thus with vs, that wee bee glorified
ue such a priest, so high, so great, let vs holde (as the
stle saieth) his profession, and acknowledge no helper
him. Thus the Apostle hauing shewed the dignitie
glorie of Christ our priest, in the 15. verse folowing he
eth also his mercie and compassion, that wee may
w him a perfect priest; and for this cause hee addeth
least the weake Iewes should otherwise bee offended,
fall at the knowledge of his glorie; for hearing our Sa-
r Christ exalted as God, they would easilie thinke, and
the Lord againe speake vnto vs? Doo we not remem-
the dayes of mount Sinai, when he spake vnto them,
they were all afraide? Yea, Moses himselfe, did he not
ble, and the people pray, that they might heare him no
re? Shall it be so againe with vs? Or, hath the Lord spo-
and we haue not seene his maiestie? To stop this, or
offence, the Apostle addeth this, of his compassion and
: *for we haue not a high priest, which cannot be touched with
feeling of our infirmities, but was in all things tempted in like
, yet without sinne*: the summe of which words are, that
wee acknowledge Christ to bee the sonne of God: so
also beleeue that he was made man like vnto vs; and in
participation of nature, hath taken also vpon him, all
infirmities, accounting them as his owne; so that wee
may be bolde to come vnto him, who is no more fearefull
the glorie of his maiestie, but louing, in the similitude

of our nature. And that it is saide here, he suffereth with vs, is tempted as we, made like vs in all things: we must vnderstand it, by reason of that spirituall and vnspeakable coniunction which we haue with him, in that he is our head, and wee are his membets, a vnitie not knowne of flesh and bloud: for it is not made of ioynts and sinewes, but seene onely with the eyes of faith, according as it standeth by participation of the same spirit: and when wee shall know what the spirite is, wee shall see the band in which wee are knit together, and bee able to speake it, how Christ now suffereth with vs, and how the afflictions of his Saints are such vnto him, as if they were in his owne bodie, euen as he saith: *Saule, Saule, why persecutest thou mee?* By which experience, the Apostle Paule also, calleth his afflictions the afflictions of Christ; in which we are to learne: if GOD haue so loued vs, wee ought also to loue our brethren to remember them that are oppressed, as if we also were oppressed in bodie: and to reioyce with those that doo reioyce, as if our owne hearts were filled with gladnesse; and a iust iudgement is vnto them all, who hauing Christ such an example of loue, can yet notwithstanding hate their brethren.

Our afflictions lesse than the strength that is giuen vs.

And here wee also learne, what so euer afflictions are, yet are they lesse than the strength giuen vnto vs: neither shal they euer turne the loue of God from vs: for in al afflictions, without exception, Christ suffereth with vs. We see by Paule: how many, how great, how aboue measure were his troubles, by sea, by land, of friends, of enimies, in bodie, in spirite; yet calleth he them al the afflictions of Christ and his suffering. Lazarus, in all his pouertie, sickenes, sores, suffered nothing, wherein Christ was not partaker of his griefe; if the paines and miseries of patient Iob, were now vppon anie man, euen Iob feale nothing whiche

Christ

Christ felt not with him; for while this mysterie is, which is for euer, that Christ is the head and wee the bodie, how should the bodie bee hurt, and the head not touched with the paine of it?

Let vs not then care what crosses wee beare, for as there is none more shamefull then the crosse of Christ, so all ours are accounted as his. If we be poore, sick, contemned, imprisoned, or what so euer is the fruite of sinne, GOD is not as man, to turne his face from such children, but we are the dearer in his sight, and euerie crosse sealeth the loue of Christ, that hee suffereth this with vs, to the ende hee might neuer cast vs away; euen as hee was made sinne for vs, who knewe no sinne, that we might be made the righteousnesse of God in him. Who now can bee discouraged with the afflictions of his life? Or be enuious against the wicked man, if wee see his dayes full of peace and prosperitie? No, no, these be but broken weapons, and cannot enter to the hurt of our soule: onelie let vs take heede of sinne, that it reigne not, nor haue any kingdome in vs; for therein, Christ hath taken no part, and by it onelie wee are seperate from him, as by that with which he will haue no fellowship. 2.Cor.5.21

What wee must beleeue of the true humanity of Christ.

And where it is here saide, that our Sauiour Christ was like vnto vs in all things, except sinne, it is a cleare place to teach vs, what to beleeue of the true humanitie of our saiour Christ: leaue off fooliſh, and vaine questions, in which there is no edification: dispute not of particular things, this or that, wherein thy fooliſh minde may fall into heresie, and thy fooliſh heart may take offence, but beleeue it stedfastlie that thou hast learned trulie, that in all things Christ was like vnto thee (sinne onlie excepted:) if any thing bee spoken of his humanitie, not agreeing with this, it is false, and to be refused.

It foloweth now in the last verse: *Let vs therefore go with boldnesse vnto the throne of grace, that wee may obtaine mercie, and finde grace to helpe in time of neede:* In these woords the Apostle concludeth, wherefore he hath thus magnified the priesthood of Christ, and what benefite wee haue by it, that is: to goe with boldnesse vnto the throne of God, and know our selues assuredlie reconciled vnto him: in consideration of which excellent and vnspeakable benefite, he maketh his conclusion by way of exhortation, that we might neuer be slack and slothfull to receiue so great a blessing, nor by any vnthankfulnesse shewe our vnworthinesse of it. Now, in these words are many especiall good lessons for vs to learne; first, where he saith, *Let vs goe:* which exhortation he groundeth vpon the former words, that Christ (as hee saide) is entred into the heauens; wee must here learne to applie it to our selues, all that Christ hath done, & in deede hee did it not for his owne cause, but for ours: and wee learne how it belongeth vnto vs, euen as it is wrought by Christ in our nature, whose members wee are.

And thus, what so euer wee can see in Christ that he hath done, and what so euer glorious promises are made vnto him: let vs know our vnitie that we haue with him, and all blessings, that they are ours. If hee haue ouercome sinne, wee haue also ouercome it. If hee haue vanquished death, we haue vanquished it also. If he haue risen from the dead, wee shall rise also. If hee haue ascended into heauen, wee shall ascend. If hee sit on the right hand of maiestie, wee shall also bee glorified, and see God as hee is, for we be ioyned all vnseperablie vnto him, as the head is ioyned vnto the bodie, by the wonderfull mysterie of Gods wisdome, who hath made him of our nature, and giuen vnto vs of his spirite: and in this felowship with him, which he

hath

saith giuen vs, there is nothing so great, but he hath giuen vs with him: the righteousnesse of all his workes, and glorie of all his inheritance, with him is ours, and wee are also Lords ouer all: whether it be Paule, or whether Apollo, or whether it be Cephas; whether the world, whether it bee life, or whether it bee death; whether things present, or whether things to come; all things are ours, and wee are Christs, and Christ is Gods. Thus wee must applie it, and make it ours, which Christ hath giuen vs; euen as the Apostle saith of this, that Christ is our high priest and mediatour: let vs therefore go vnto the throne of grace.

Another thing wee must here note, that the Apostle exhorteth vs, to go with boldnes, teaching vs, that a constant perswasion, and good assurance of Gods fauour, doo highlie commend our praiers vnto God: and without it, we are like vnto the flouds and waues of the sea, which are rouled vp and downe with the wind; and our hope with God is frustrate. Now, this boldnesse which is thus necessarie for vs, we must learne likewise, both how wee haue it, and what it bringeth vnto vs: how we haue it, we can no way better learne, than by the Apostle himselfe, who making againe this selfe same exhortation, in the tenth Chapter following, saith thus. *Seeing we haue this great high Priest, the ruler ouer the house of God, let vs goe vnto him with a true heart and full perswasion of faith, hauing our hearts sprinkled from an euil conscience, and our bodies washed with pure water:* this is then the boldnesse with which wee approach vnto GOD, stedfastlie to beleeue, that with the bloud of Christ, our mindes are washed from impure thoughts, and our bodies from sinne. This Saint Paule also teacheth in plaine and manifest words: *in Christ* (saith he) *wee haue this freedome and entrance with boldnesse, through faith in him:* and in another place he saith, this must needes be thus, that by faith onelie Iac. 1. 6. Eph. 3. 12.

we should haue this accesse vnto God, els (saith he) the promise of God, could not bee sure and good vnto all the seede
Rom.4.16 of Abraham: for he was a father of many nations, euen of such as were vncircumcised, and to whome the lawe was not written, therefore to the end that Iewe and Gentile might both inherite this blessing, it must needes be by faith and not by workes. So then, thus farre wee are taught by the Apostle, that if we receiue Iesus Christ to bee our high Priest, our onlie way to enter with him into the heauens, is by faith; and our faith hath boldnes and full perswasion, in
Rom.8.15. which it is accepted according to that which is written: God hath not giuen vs the spirit of feare againe vnto bondage; but GOD hath giuen vs the spirit of adoption, by
2.Tim.1.7. which we crie, Abba, father. Here (dearelie beloued) let vs learne to discerne spirits, and to trie whether they bee of God, or no: euerie spirit that confesseth Christ to bee our onelie mediatour, is of God: for by him we haue libertie through faith, to goe with boldnesse vnto the throne of grace. And euerie spirit that denieth Christ to bee our onlie mediatour, is not of God, but it is the spirit of Antichrist,
1.Tim.6. 16. of whom wee haue heard, that he is entred into the world.
Eph.2.18. for God dwelleth in light which no creature can approach vnto, neither hath any man seene him, nor can see him, but onlie by Christ, through one spirit we haue al entrance vnto him. These (dearelie beloued) they are the words of the scripture, they are not the words of man: and when you are in place, obiect them vnto the Papists, see what one word they are able to answere, who in times past haue told you yet of a great number of mediatours, confessors, martirs, Saints, Angells, Archangells, euerie one in his degree, they haue made them mediatours, and besought them to leade vs vnto God. I belie them not, ten thousand of their bookes are yet to see, and ten thousand praiers in them, in

which

which they haue done this wickednesse. Aske them, and bid them speake plaine, what one word haue they of defence for this doing? Surely (dearelie beloued) I tell you the truth, not one word they can speake, which is a word of truth, a word of righteousnesse, a word of life, a word (I meane) of God, to which you may trust: a fond fancie they haue found of their owne, as he that dreameth doth tell a dreame: and they say there are two mediatours, one of intercession, another of redemption; beside the foolishnesse of this speach, a mediatour of intercession, which you may as well call an intercessour of mediation; for intercessour and mediatour, are both one: beside this (I say) manifest folie, let them name any Apostle, Prophet, or Euangelist, vpon whom wee must build and stand, that euer mentioned anie such thing: let them tell of whome they learned it; sure they wil not, they are starke dumbe; they know they haue no scripture, no not a word, and of their schoolemasters, in deed, they are ashamed; but I will tell you who they be, and they shall not denie it, except they bee as shameleſſe as they of whome they are learned. The Gods of the Gentiles, which are diuells, they had this worship amongst them: these diuells among themselues, they which were reputed of the lower sort, were made, as meanes to come vnto the higher, whereof also they were called *Dij medioximi*, that is, Gods onlie for intercession: and Gentile bookes are full of examples, how these things were practised; as if Neptune would speake to Iupiter, he made Mercurie his means and intercessour, and such like toyes, which shall be abolished, and the louers of them. And wee may see, how God hath recompenced this their euill vnto them: for, where this is the comfort of a Christian man, to haue peace toward GOD, and which is giuen vs, by hauing Christ our onlie mediatour, they who haue made so many, could

neuer

neuer finde it, but ſtill they are in ſuſpenſe and doubt, wauering and vnconſtant in all their waies, and this doubtfulneſſe they beget and nouriſh vnto themſelues, while they ſeeke ſo many mediatours: and what els do they, but teach all their poſteritie in chooſing many mediatours, to haue confidence in none. Euen as the rebellious people of Iſrael wearied themſelues, running (as the Prophet ſaith) like Dromedaries, to euerie high hill, and euerie greene tree, till they were weake and wearie, and their ſoules fainted in them, ſeeking peace and could finde none: and indeed, how ſhould they finde it? for though they followed a thouſand Gods, yet was there but one, the God of peace, whom they had forſaken: ſo, though the Papiſts ſeeke a thouſand mediatours, yet haue they no boldneſſe to go vnto God: for there is but one mediatour betweene God and vs, euen Ieſus Chriſt, whom they for their Saints, haue forſaken: for Chriſt will bee ioyned with no fellowes. And what a miſerable brotherhood muſt they then needes be, which haue no peace, but feare and trembling is in their waies.

Againe, wee haue heere to marke, that the preſence of God, to which Chriſt leadeth vs, is called here the *throne of grace*: noting hereby, that by the merites of Chriſt, we be brought vnto God, as before a Iudge, who from his iudgment ſeate, doth acquit vs for euer, from all guiltines of our ſinnes, and therefore, called the throne of grace, becauſe we be quit onlie by grace and Gods free mercie: a monument of which loue, he ſetteth before vs, in the name of the ſeate, on which he ſitteth, and calleth it the throne of grace: neither, ſhal euer man be iuſtified before it, who bringeth with him boldneſſe of his owne workes, nature, kinred, or any thing, and looketh not onelie for his pardon by grace and mercie; neither can the Lord any more ſhewe mercie vnto him, that is proud of his owne ſelfe: then he can chaunge the

the propertie of his iudgement seate, to make it no more the throne of grace.

Now, it followeth: *that wee may obteine mercie, and finde grace to helpe:* these wordes teach vs, what the throne of grace is, and what it offereth vnto vs; euen as wee said before, boldnesse and constancie, that wee should not feare to go vnto it. For, if it be a throne of grace, that is, of fauour, of mercie, of loue, of forgiuenesse, of life; then can there not bee in it, anger, guiltinesse, affliction of spirit, bondage, and feare of death: but, as the Apostle saith here, it giueth vnto vs, mercie, grace, and helpe, in the time of neede. Let vs not then say, as the Papists say, that wee ought to feare, and doubt of Gods fauour, and fill our mouthes with blasphemie, as they haue done: to say, it is presumption to come with boldnesse vnto the throne of grace; but let vs rather acknowledge all the goodnesse of God, and confesse, that he hath set vp vnto vs a throne of grace, before which wee shall finde nothing but mercie, but pardon, but forgiuenes, but helpe: neither will wee euer despise his grace, to bring doubtfulnesse or mistrust vnto it. If the Pope, who is a seruant of seruants, will set vp another throne of miserable bondage, of ignominie, of anger, of cruell death; let them come before it, who list to go vnto it; for our part, we haue once accursed both the Pope and his throne, and wee will neuer more endaunger our selues vnto the censure of it. That which the Apostle here addeth last: *In time of need:* he applieth to that which he spake so much of before, *to day:* meaning, (as I tolde you then) that euen now while yet the Gospell is preached, the opportunitie of time is, in which wee must be faithfull, and inherit, as it were, the first fruites of eternall life, which time neglected, cannot be called back againe though we should wish it with teares: and therefore let vs regard it, now while it is offered, knowing this, that

God

God hath not ordeined a throne of grace, but for those which finde their helpe and comfort in due time. And we vs pray, that God would lighten our minds, that we may be wise, to knowe the time of our calling &c.

The two and twentie Lecture, vpon the 1. 2. and 3. verses of the fift Chapter.

1 *For euerie high Priest is taken from among men, and ordeined for men, in things pertaining to God, that he may offer both gifts and sacrifices for sinnes.*

2 *Which is able sufficientlie to haue compassion on them that are ignorant, and that are out of the way, because that he also is compassed with infirmitie.*

3 *And for the same cause he is bound to offer for sinnes, as well for his owne part, as for the peoples.*

YOV haue heard before, how the Apostle hath taught, that our Sauiour Christ is our great high Priest, and what manner of Priesthood he hath euen such a Priesthood, by which himselfe is entred into the heauens, and hath giuen grace vnto vs that do beleeue, that through his vertue and power, we might also with boldnesse approach vnto God. This excellencie of Christ and his high Priesthood, the Apostle beginneth now to proue, by comparing together Christ and Aaron. For, like as when he spake of Prophecie, because there was no Prophet in Israel so great as Moses, and to whom God so familiarlie appeared as vnto Moses,

therefore, to prooue the excellencie of Christ, he compared him with Moses. So now, in this matter of his Priesthood, because there was no Priest comparable with Aaron, ordeined of God as he was, with so singular honor, so great promises, so much reuerence of his people; therefore he compareth Christ with Aaron, that by the difference, it might more clearlie appeare, that Christ both must needes be an high Priest, and in honour alone farre aboue all other. He beginneth his comparison thus: *For euerie high Priest is taken from among men, and is ordeined for men in things perteining to God:* that is, those which are Priests after the order of Aaron, first, in nature as their brethren, men like vnto themselues, subiect to all infirmities, which the people are subiect vnto, hauing nothing in themselues wherein especiallie to reioyce, but is like vnto other men. Againe, they execute their office, and doo the worke appointed them, not for themselues alone, as men hauing a priuate businesse, but in the name, and for the benefite of the whole people, that the fruit of their labour might redound vnto many, and they serue the people in things appertaining to God.

A third propertie of that high Priest was, that he came not before God in his owne vertue, but brought gifts and sacrifices with him, for reconciliation: by gifts, he meaneth oblations of things without life, which appertained to the sacrifices: by sacrifices, al beasts which were killed and offered, according to the law.

Another thing required in the Priests of the olde lawe, which were after the order of Aaron, the Apostle addeth in the second verse, in these words. *Which is able sufficientlie to haue compassion on them which are ignorant, and out of the way:* This propertie here spoken of, is compassion, in feeling the infirmities and errours of the people, as if they were his owne:

owne: and hauing a continuall care, how to instruct them and teach them in the right way, that they might cast from them all this corruption, and be reconciled vnto God. After this, he sheweth the cause why this compassion was in him, and how he was made so louing: *because that he also compassed with infirmitie*, that is, had experience in his owne flesh, how prone they were to sinne, how subiect to temptation, how soone seduced from good to euill, and how ready die to fall from life to death: of which infirmities, he was so partaker, that the smart & sting of them was in his owne flesh, and daylie he was wounded with his owne concupiscence, to doo the things that he would not; and therefore grieued with himselfe, and hauing pitie on his brethren, he willinglie executed his Priests office, and did it gladlie, which he found by experience, must be done of necessitie, or no flesh should bee saued, and offered sacrifice in signe of the purging of their sinnes, and reconciliation vnto God, as the Apostle addeth in the third verse: *And for the same sake he is bound to offer for sinnes, as well for his owne part as for the peoples*: and thus farre of this beginning of comparison betweene Christ and the Priests of the lawe, setting now downe these properties of the Priest, and after shewing the great excellencie that is in Christ aboue them.

Now, in this we haue to learne many profitable instructions. First, where he saith: *Euerie high Priest is taken of men, and appoynted for men, in things apperteining to God*: we learne that no man can haue accesse or entrance vnto God, but by a mediatour: the Lord would not then receiue the peoples gifts, their offerings, their vowes, their praiers, their thanksgiuing, whatsoeuer it were: no man in Israel, were he neuer so holie, had his accesse vnto God, but by a mediatour: nor he offered any thing vnto God, but by the Priest. This was then their schoolemaster, to leade them to the Messias,

without

without whome they knewe there was no agreement be-
twene God and them: so that we knowe, they were taught
the same faith that we be taught, that man through sinne
was once cast out from the presence of GOD; and from
thencefoorth for euer, to dwell in his shame, except some o-
ther work reconciliation for him, for man had lost all his
owne power, and as Adam was, so were all the children of
Adam.

All were gone out of the way, they were all corrupt, there was Psal. 14. 3.
none that did good, no not one.

An vnpossible thing for all flesh, euer againe to come in-
to the presence of God, without a mediator, in whom God
would be againe reconciled.

This doctrine the Iewes were taught in their high priest,
who onely entred before the Arke, where was the signes
of Gods presence, and all people else forbidden to approch
nere. And as thus they confessed the necessitie of a media-
tour, so further in the person of the high priest, in that hee
was taken from among men, that is, was a man, like vnto
his brethren, they learned also that this mediator should be
a perfect man.

For, when God who wrought daily among them, by
the ministerie of Angels, glorious and fearefull works, yet
euer appointed Angell, nor other creature to make the
peoples sacrifice, and offer vp their vowes and praiers vnto
him, to come vnto him in the peoples name, to craue par-
don and forgiuenesse of sinnes: but in an vnchangeable
counsell, euer reserued his work vnto the priest, one of their
brethren, a man like to themselues, he taught them plaine-
ly that hee should bee a perfect man, of their owne nature
and substance, who so euer should reconcile them vnto

Againe, in that the priest came not with emptie hands

before God, neither yet might do except himself would be destroyed, but he had wish him alwaies his sacrifice, to acknowledge al men endebted vnto God, in payment whereof he would bee reconciled: they learned herein, that their mediatour must also offer vp a sacrifice for them, in which GOD would bee pleased, and accept it as a sufficient payment of all our debts vnto him: which sacrifice they knew well, should not bee the bloud of Calues, and Goates: for it is too vile a thing to appease the anger of God, but another sacrifice, holie and righteous, without spot of sinne, vnblameable before God: with such a one God would be pleased. Thus the Israelites being instructed, of necessitie to seeke a mediatour, and that mediatour to bee a man, and that man to offer vp a sacrifice of his owne, without spot or blemish, a satisfaction for our sinnes, and a reconciliation to GOD: in this they were instructed, to confesse as wee confesse, and to beleeue as wee beleeue: that as there is but one GOD, so there is *but one mediatour betweene man and GOD, euen the man Iesus Christ:* who gaue himself to bee the price of the redemption of mankinde: this is the faith of Gods elect, holden of Abraham, Isaak, and Iacob, as well as of vs; the faith of the Saints from the beginning, and we to whom now it is most cleerelie reuealed, let vs bee thankfull for so great a benefite, in most constancie of our faith, neuer to bee remoued from the holie trueth. As ofte as we speake of a mediatour, let vs confesse, there can bee none among Angels, for they are not men; nor among the Saints, for they were all sinners: neither among all other creatures, for they are all corruptible: so that wee will not giue neither gold nor siluer for the redemption of our soules, nor trust in the merites of Saints and Angels, who all want vertue for this work: but when we thinke of any mediator, wee will confesse Iesus Christ

1. Tim. 2. 5.

the

the sonne of God, the sonne of Dauid, the onely mediator, and purger of our sinnes.

And here further let vs learne, seeing a priest is to doo two things before God, and to offer for our sinnes, let vs know these two things both to bee done by Christ for vs, that is, both to make intercession, and to purge our sinnes, neither of which works, let vs attribute any thing to any other, except wee will robbe Christ of the glorie of his priesthood: wherein wee may see what the papists haue done; for if we be wise to iudge rightly, and will see that which God setteth before our eyes, wee cannot chose, but wee must needes see how they haue taken both these things of the priesthood of Christ, and giuen them vnto other.

First, for the oblation of Christ to purge our sinnes, if wee will acknowledge it, wee must confesse, that it was done but once, and must neuer be repeated the second time, both as the Apostle after in plaine words teacheth vs, and as the nature of Christs Priesthood dooth necessarilie proue: for hee hath his Priesthood abiding euer, euen as hee liueth euer, neither can it bee carried ouer to another: but as the sacrifice is his owne, so hee is Priest alone, to offer it, which hee did once vppon the crosse. Chap. 7. 24

Therefore, their Masses are aboue all sacriledge accursed, in which they say, that the Priest though vnbloudilie, yet he offereth in a propitiatorie sacrifice the naturall and reall bodie of Christ, and not onelie thus they transferre the purgation of our sinnes from the Altar of the Crosse, where it was made by Christ, to the Altar of an Idoll, where they would doo it by a priest: but they doo not so much as confesse, that it was once perfect and full vppon the crosse, but finde wants in it there

offered. I slander them not, for it is their owne doctrine neither, am I sure will they denie themselues write, that Christ satisfied for sins before baptisme, both for the guiltinesse and punishment of them: but as for sinnes after baptisme, he toke onely away the guiltines of the fault, but left the punishment for our selues to beare, so much as by afflictions of our life, and by purgatorie after our life, wee could possibly endure.

Thus lame they leaue vnto Christ the purging of our sinnes, the highest part of his priesthood. The other part of his intercession, they handle it no better: for doo they not pray vnto all Saints and angels? Doo they not call the Virgin Marie, the Queene of Heauen, the gate of Paradise, the treasuresse of grace, the refuge of sinners, the mediatrix of men, our life, our delight, our hope? And what after this can they leaue vnto Christ? And this (dearely beloued) I alledge not vnto you, out of priuate mens writings, which they might deny, but in their sacred holy Masse booke, these things are written. In their masse of the annunciation, they sing this song:

Salue virgo virginum,
Mediatrix hominum.

All haile, Virgin of Virgins, the mediatresse of men.

In the masse of the conception, they sing this:

Tu spes certa miserorum,
Vere mater orphanorum,
Tu leuamen oppressorum,
Medicamen infirmorum,
Omnibus es omnia.

Thou art the vndoubted hope of the miserable, the mother in deede of Orphanes, the refreshment of the oppressed, the healing medicine of all the diseased, and thou art all things to all men.

You

You heare the time of all this I am sure, and for the matter, it is not worth englishing. Now, ioyne vnto this, more out of the masse booke.

O felix puerpera,
Nostra pians scelera.

O happie bringer foorth of children, clensing our wickednesse, &c. and out of the portesse:

Tu per Thomæ sanguinem, &c.

O Christ, make vs to ascende vnto heauen, whether Thomas is ascended, and by the bloud of Thomas, &c. And tell me now, what is left vnto Christ to be our mediatour? Surely (dearely beloued) the truth is, euen as the Lord hath perswaded vs this day: hee that boasted so long to bee the vicar of Christ, wee haue tried him, and found him to bee the verie Antichrist, who denieth in deede Christ to bee come in flesh, while thus hee denieth him to bee our onely mediator.

Now, let vs returne further, to heare what the Apostle teacheth. The fourth propertie here mentioned, requisite in a priest, is, that he haue compassion on his brethren, according to that feeling which is in his owne flesh, of his owne infirmities: this compassion is, to reioyce with his brethren, in al wel doing: & to be grieued for them, in their sinnes and errors, which propertie the Apostle saith was in the priest of the lawe, in a certaine measure, as he was helpt by experience of himselfe, and so much as God accepted in him, who was for a time the priest of his people.

This ought to bee now a speciall instruction vnto vs all, because wee are all made a spirituall priesthood vnto God, to offer vp our spirituall sacrifices, that wee should haue this compassion one toward another, to delight in the well doing of our brethren, as hauing receiued the same spirit of faith, and to bee grieued with their offences, euen

as men subiect to the same infirmities. This reioycing was
Phil.2.17. in Paule, when hee writeth to the Philippians, that if he might procure their faith and constancie of godlinesse, though it were with the losse of his life, yet he would reioyce with them, for their great blessing: and this holy sorrowe for our brothers fallings, the same Paule expresselie
Gal.6.1. commandeth vnto vs all, writing to the Galathians: brethren, if a man be falne by occasion into any fault, ye which are spirituall, restore such a one with the spirit of meekenes, considering thy selfe, least thou also be tempted: if this then be in vs, and our brotherlie loue to bee measured with this line, wee are all this day Priests vnto our God, offering vp a most sweete smelling sacrifice, euerie one for his brother, to be a seruant of righteousnes vnto God. And as this is the dutie in euerie one of vs, so especiallie the minister ought to bee full of this compassion, to declare still vnto his people all the counsell of God, that they might be confirmed who are called, and conuerted who goe yet astraie, that with one heart and voice, at last they might glorifie GOD together: this it is that ought to bee: but, O Lord, how farre is this from being done? Where may we finde a man, that reioyceth in his brothers godlinesse, or pitieth him in his sinne? Who can boast of his friends, of all his acquaintance, of all his kinred, that him hee hath brought vnto the Lorde? How many are the ministers in number, that are able to teach, and haue their dwelling with their parishioners, to teach them to know God? Surely these things are so farre out of order, and iniquitie hath so preuailed and gotten the vpper hand, that we may take vp againe the prophets complaint, *like priest, like people*: the people are so dulled with carnall concupiscence, that all their companie is, for cardes, or dice, or dancing, or banqueting, or some riot of life: the name of the Lord is not remembred, but when it is blas-

phemed

ployned: this is the fellowship of the world, the ministerie hath not so altogether cast off shame, but yet the faults of it are somewhat too great and grieuous: for many of them are hirelings, non residents, dumbe dogges, going a whooring (not after many women, which the world would do: but after manie benefices, which the Lord God of Israell doth as much abhorre: would to God this complaint were false, and it shall be false when God shall giue his feare into our hearts, and giue vs eares to heare that good promise of Christ: blessed are those seruants, whom the Lord when he commeth, shall finde waking. In the meane while, admonitions may stirre vs vp to bee wise in time, let vs heare what the Apostle saith more in this place. Luk. 12. 37

It foloweth, because that he is compassed about with infirmitie: this is the cause why the high priest had such compassion on his brethren, because himselfe felt all their infirmities: thus the Apostle testified of Christ before, that Heb. 2. 18. because hee was tempted, hee was made able to helpe those that were tempted, and Saint Paule saith, for this cause wee be comforted in our tribulation, that we might bee able to 2. Cor. 1. 4. comfort other in their afflictions: so our owne sense and feeling must needs be a prouocation vnto vs to pitie other: and in deed, it is a thing vtterly impossible, that what so euer I suffer my selfe, I should not haue a compassion of it in another: If I be hungrie, I pitie all whom I heare crie for meate: If I bee in paine, I pitie all which crie out in their paine: Euen so it is also with vs, and much more, in the affections of spirit: I beare the burthen of mine owne sinnes, if I see their loathsome appearance, and feele their heauie iudgement, that I mourne vnder them, it is vtterly impossible that I should hate them in my selfe and in all men, and I will seeke diligently how to keepe men free from such a deadly sickenesse. Thus we see, what is the cause why we be

not carefull one to edifie another: that is, because we haue no true feeling of our owne ignorances, nor perceiue any weighie burthen of our owne sinnes: when we pray that the remembrance of them is grieuous vnto vs, the burthen of them is intollerable, we speake with feined and deceitfull lippes, the sighes of our hearts they goe not with our words: or if they doo, I appeale to your own hearts; how carefull you are for your brethren, for I am sure, the words of the Apostle must needes be true, if I say you feele your own sinnes, you be carefull for your brethren, wishing and procuring as any occasion serueth, that they also may finde grace to turne from their sinnes, and come out (as Paule saith) out of the snares of the diuell, who hath entrapped them after his owne will: and if the great miserie of thy brother moue thee not, thou feelest not the miserie that is in thine owne ioynts and bowels, which astonishment of sense, is barbarous and brutish, dishonoting both the heart and countenance of a man.

2. Tim. 2. 16.

Another thing here to bee marked is, that the Apostle calleth all sinnes, by the name of errors and ignorances: teaching vs first, that al error and ignorance before God is condemned as sinne, and whatsoeuer man dooth with all his good intents, if hee bee ignorant in his work, hee offereth but the sacrifice of a foole, neither dooth God regard it. Wherein, we may see, what their Church is, whose whole religion is blindnesse, and whose deuotion (as themselues confesse), is bred and nourished by ignorance: and another cause why our sinnes are named ignorances, is, because the sinners know not their owne way: they thinke they haue peace and reioycing, when danger and woe is neare vnto them: they thinke their sinne is sweete and full of pleasure, when in deede it is nothing els but anguish and affliction of spirit: for they see only with their eyes & haue regard

sure the present time, not knowing that the time passeth, and the concupiscence is ended in it, and that the Lord after will call them vnto iudgement. Thus the prophet Daniel nameth the sinnes of Nabuchadnezzar, his errours: and Habacuch making his praier for all the sinnes of Israel, he nameth them their ignorances: let vs therfore as this Apostle before warned vs, beware least wee bee hardened with the deceites of sinne, but knowe for a suretie when wee be delighted with euill, it is our errour, and if we were wise wee would neuer be deceiued with so hurtfull entisements. Dan 4. 24. Hab. 3. 2.

It followeth now in the third verse: *And for the same cause he must, as for the people, so for himselfe, offer sacrifice for sinne:* In these words the Apostle beareth witnesse, of want and imperfection of the Priesthood of Aaron: that though he appeared as a mediatour betweene God and his people: yet he was not perfect for such a worke, but acknowledging his owne sinnes, he set himselfe in their number which looked for a better mediatour, who was onelie figured, could not be exhibited in his person: to this end he offered sacrifice, both for the people, and for himselfe, according as it was expreslie commanded in the lawe of Moses, as wee read in the ninth Chapter of Leuiticus, and againe after is Leuit. 9. 7. here mentioned in the seuenth Chapter following. And here we see the propertie required in a mediatour, and that is that he bee absolute, and holie, without spot, to whom it cannot be said, Phisician cure thy selfe; for then could he be profitable to none; but whosoeuer shall take vpon him this worke to pacifie God and to conquer Satan, he must haue a bodie prepared of God to all obedience, and he must be armed with the power of God to beate and vanquish sinne, hell and condemnation, and so to abolish the diuell: they neuer knewe this, neither the righteousnesse, nor yet the power of a mediatour, who so easilie haue giuen this glorie

vnto weake men: for this streight condition, the iustice of God requireth of him, that shall reconcile man vnto God, that he bring in himselfe all the righteousnesse which his holie lawe requireth, by it first to sanctifie himselfe, to bee accepted, and in that innocencie to beare the punishment of the sinnes of his people, that he might set them free, then in the power of his spirit to ouercome that punishment, and rise from it, that it might bee abolished, and all with him might haue entrance into glorie and eternall life. Now, this comparison of the Apostle, somewhat more plainlie appeareth, in which wee see the dignitie of Christ. Aaron was in nature a perfect man, and so was Christ, and more excellent in propertie, being without sinne. Aaron ministred for the peoples sake, but for his owne also being a sinner: Christ for his people onlie, himselfe needing nothing. Aaron offered sacrifice, but of other things none of his owne: Christ offered his sacrifice, his owne and himselfe. Aaron had compassion on his brethren, but in a certaine measure, and the greatest part of it for himselfe, and sorowe of his owne infirmities: but Christ wholie was grieued for vs, and for our sakes onelie hee bare infirmities; of all which the doctrine is plaine vnto the people of Israel, that not Aaron, but Christ, was the great high Priest to reconcile them vnto God. And here wee see touching that that is said, the high Priest offered for his owne sinnes and for the sinnes of the people, that is not meant that his sacrifices were indeed a cleansing of their sinnes: for neither can the bloud of Calues and Goates wash away that infection, neither can a sinfull man offer a sacrifice of such price; onelie the Lord Iesu offering his bodie, could doo so excellent a worke; but that the sacrifices of the law, and that the high Priest, were said to purge sinnes: it was onelie in figure, as being signes and tokens of Christ, and of his bodie, to be sacrificed

sacrificed vpon the crosse, which redemption, they confessed and beleeued in their oblations, & God sealed it vnto them by fire from heauen, consumed their burnt offerings, that their faith was precious in his sight, & he would performe his promises vnto them, according to their hope, and giue them a sacrifice for their sinne, euen his onlie begotten sonne, that euerie one which beleeued in him should not perish but haue life euerlasting: and in witnesse of this constant trueth, because their sacrifices were as figures of it, he giueth them the name of that which they figured, and calleth them sinne offerings, and propitiatorie sacrifices, and reconciliations betweene God and them. And this is common to all sacraments of the old and newe Testament, that they might be vnto vs sure and vndoubted pledges of Gods promises, that he performeth them all: therefore the name and title of the thing, is giuen to the figure: so these sacrifices were called sinne offerings, & peace offerings: circumcision was called Gods couenant, the Lambe his passeouer, the Ark his glorie, the temple his rest, Baptisme the washing of our new birth: and what madnes is in men, I cannot tell, why they stumble and fall, & are broken at this phrase; this is my bodie. Could the name of reconciliation be giuen to the bloud of an Oxe, the name of Gods benefits be giuen to the cutting off of a little skin, & to a white lambe; his glory, his blessednes, his righteousnes, to gold, to stones, to water: and cannot the name of the bodie of Christ bee giuen vnto bread? or could not the name of forgiuenes, of mercy, of couenãt, of glorie, of presence, of righteousnes, change the nature of gold, stones, flesh, water, & such like: and must needs the name of bodie streight change bread into flesh? or is not the sacrament of Christes bodie & bloud, as glorious a mysterie, as full of trueth as other Sacraments were: and why should it not haue a greater honor, named by the thing which

it

it representeth; but this as occasion is offered, & in a word, for the thing is plaine to those that will vnderstand, and they that with affection haue robbed themselues of iudgment, let vs pray for them: and they that doo belong vnto the couenant, shall one day with vs confesse the true doctrine of the sacrament, in which it is sealed. Now let vs pray &c.

The three and twentie Lecture, vpon the 4. 5. and 6. verses.

4 *And no man taketh this honour vnto himselfe, but he that is called of God, as was Aaron.*

5 *So likewise Christ tooke not to himselfe this honor, to be made the high Priest, but he that said vnto him: Thou art my Sonne, this day begat I thee, gaue it him.*

6 *As he also in another place speaketh, thou art a Priest for euer after the order of Melchisedech.*

I Told you, the Apostle here maketh comparison betweene the Priesthood of Aaron and of Christ; that so by conference, the dignitie of Christ might more appeare. The comparison hetherto hath been in this, that the Priest of the old law, must necessarilie be a naturall man: then, that he must doo the worke of the people, in things appertaining to God: thirdlie, that he must do it with some sacrifice: fourthlie, with compassion for the peoples errours: in all which Christ onelie is excellent aboue all other.

Now, the Apostle goeth forward, and yet sheweth a fit

propen-

dignitie of the high Priest afore, and that is, that he was called of God, and thrust not himselfe into that roume and function. To this purpose now it followeth: *And no man taketh vnto himselfe this honour, but he that is called of God as was Aaron:* then in the two verses following, sheweth how in this also Christ excelled Aaron, and had a more glorious calling than he: first, because an high decree of GOD was pronounced by the Prophet, in which, vnder the name of a sonne, God ordeined him Priest, saying: *Thou art my sonne, this day haue I begotten thee.* Againe, he called him not vnto a Priesthood of signes and shadowes, which endured but for a while, but he called him to the true Priesthood it selfe which chaunged not, but made him a Priest for euer, after the order of Melchisedech. So, as the sonne is higher than a seruant; the trueth better than the figure of it; and that which abideth euer, better than that which in time is abolished: so much, this calling of Christ exceedeth Aarons calling, and all the Priests of the lawe.

Here let vs first learne, sith the Apostle speaketh plainlie: *No man taketh honour to himselfe, but he that is called of God, as Aaron was:* that both it is vnlawfull for any man without a calling, to take vpon him the ministerie; neither yet any calling ought to bee, which is not according to the will of God: for, seeing the ministerie is honourable, and he is iustlie honoured that executeth it faithfullie; how can I exalt my selfe, but of right I ought againe to bee brought lowe, and in stead of glorie, haue shame? for what doo I in this, but rob Christ of his glorie, who is head of his church, and appoynteth ministers whom he will, who ruleth in the house of Iacob, and ordeineth officers at his owne pleasure? If in an earthlie kingdome, subiects would presume to take offices at their owne choyce, were it not extreame confusion, vtter reproach and shame vnto the Prince? how much

much more to bring this confusion into the Church of Christ? Therefore, both our Sauiour Christ himselfe did openlie ordeine his owne Apostles, and neuer any of them executed that office, but with protestation, that they had this calling of GOD: and therefore their Epistles begin (as you reade) *Paule an Apostle of Iesus Christ. Peter the seruant of Iesus Christ.* And the same from the beginning hath been a perpetuall lawe in the Church of God. Moses, Dauid, Esay, Ieremie, and all the residue, they tooke not this honour to themselues, but were called of God, and in the name of GOD they declared vnto the people, his visions and his words, from which if they declined to the right hand or to the left, they made themselues sinners: and not onlie thus is it in the ministerie, but for as much as the Apostle giueth a generall terme: *No man taketh honour vnto himselfe:* euen in the Common wealth, in matters of this vaine life, not onlie the God of peace will not haue his people to liue in confusion, euerie man to exalt himselfe; but also limiteth to euerie one the bounds of his calling, in which God hath given him honour, and without which, both he sinneth against God, and offendeth his Prince that hath appoynted him. The Iustice must deale with those things which appertaine vnto a Iustice, and a Iudge with the things of a Iudge: and as it is rebellion for the priuate man to resist the Magistrate so is it presumption in a Magistrate, to take vppon him aboue his calling. We haue gotten among vs I know not what prouerbe, which commonlie we call, *A cast of our office:* if this bee to cast off the lawe of our calling, and take more honour than is giuen of the higher power, we doe serue it right well, if for such pretie casts, our selues should be cast quite out of our places; for in matters aboue vs, we be all priuate men and must goe vnto them, to whom God hath giuen the iudgement; where wee our selues haue

the

the place of honour, there let vs bee faithfull as before the Lord. The second thing to be learned in these words, is, that we haue all such a calling, as wee may bee sure it is of God; for we must be called of God, as Aaron was. Here (deare beloued) I would we had no cause to complaine: or, seeing things are so ill as they are, I would we had the spirit of the Prophet Ieremie, to wish that our heads were full of water, or in our eyes were a fountaine of teares, that wee might weepe day and night for the sinnes of our nation: then the Lord in due time would hearken vnto vs, and the highest from his holie seate would regard vs, that our eyes might see all our ruines restored. But now, touching this calling in Magistrates and officers of our common wealth, I will say no more, but in one word, as the scripture speaketh. God calleth him vnto his dignitie, who is orderlie appointed, and is a man of courage, fearing God, dealing iustlie, hauing no respect of persons, and hating couetousnes: otherwise, if by bribing, by ambition, or by any vnlawfull meanes, hee come to his preferment, the more hee knoweth himselfe, the more he will feare least his calling be not of God; but this they will regard, to whom it belongeth: our speciall doctrine here, is in the calling of the ministers, whereof (by the grace of God) I will tel you the truth; but because this, and other things are now in bitter controuersie betweene our selues, so that the vncharitable words of our mouthes are witnesses against vs of the euill affections of our hearts, and our hurtfull doings one toward another, doo shew abundantlie, that euill will hath taken deepe roote within vs, I protest that I haue neither part nor fellowship in this diuision, but in loue and vnitie, I beare him witnesse who speaketh trueth, and beare with his errour who is deceiued, acknowledging my selfe more vnworthie than either of both.

And

And that you (dearelie beloued) may hold fast the bond of peace, and not bee broken off with euerie temptation, I beseech you consider but this with me: hath not God giuen his gifts diuerslie, to one more, to one lesse, to one ten pounds, as it is in the parable, to another but one, and can wee then all knowe a like? must wee not of necessitie one knowe more, another lesse, one be more wise, another lesse, one vnderstand this trueth, another that, euen as God reuealeth it: and euerie one of vs haue our wants, in which we may be better taught: and shall it not bee euer so, as long as our knowledge is in part, and wee see not the fulnesse of all trueth? and hath not God giuen this diuersitie vnto vs for a good purpose, that thus standing in neede one of another, we should all more effectuallie loue and helpe one another: looke not for it therefore we all agree, in euerie thing, for it shall neuer be till we doo all see the Lord Iesu, who onlie is perfect wisedome and trueth. But looke for this, and pray that you may see it, that seeing wee agree in the faith of Gods elect, and in the hope of saluation, that is, in the Lord Iesu, that wee may walke together in it in loue, and keepe this vnitie of the spirit, in the band of peace. And to those who are aduersaries in this case against vs, if they vouchsafe to heare, most humbly I beseech them to consider, how precious all trueth of the Lord is, and to seperate all affections from them, so that their hearts may beare them witnesse in the night, both vnfeinedlie they seeke it, and faithfullie they will imbrace it, all that the Lord shall reueale vnto them: which minde the Lord grant vnto vs with them, that his trueth may be of all embraced, and his Church may haue holie peace.

Now, let vs returne to our text: *No man taketh honour vnto himselfe, but he that is called of God, as Aaron was:* a verie flat and plaine sentence.

No

No minister ought to bee called in the Church, but hee whose calling may bee knowne to bee of God. Such persons, such qualities, such places, as may bee knowne, the Lord hath ordeyned, onely such elections ought to bee in the church: and this all men must needes grant. Hereof I may first conclude, touching the person of the minister: that becausse in all places, by the Prophets, by the Apostles, by our Sauiour Christ, God alway requireth, that his ministers bee of good report, well grounded in faith, able to teach his people; therefore, if ruffians, if Papists, or men of an vnknowne religion; if ignorant men, and not able to teach, bee chosen vnto this office, I dare boldlie affirme it, their calling is not allowed of God. and therefore not accusing any of ruffiantie, or poperie, I leaue that vnto the Lorde: yet I thinke it not amisse, to adde a woorde or two of their popish orders, and Priests of their calling.

You knowe first this certaine principle: *No man ought to take honor, but he that is called of God, as Aaron was.* Now would I faine knowe, of all those orders which the papists had, what one of them was of God? Either touching the work whereto they are appointed, or else the qualities required in them, of which they be examined? For first, touching the qualities of Gods ministers, of which the church examineth them, wee all knowe this day, that these they are: they must be blameleſſe, watchfull, sober, modest, harborous, wise, gentle, apt to teach, able to cõuince the aduersarie, such as gouerne well their whole families, no drunkards, no quarellers, no couetous men: these be the qualities that God requireth. But the pope, how dooth he examine his priests? The Bishop, or else the Archedeacon, with some other priests, they call the parties, and examine them: first, whether they bee fiue and twentie yeare olde:

then, whether he vnderstand any latine: then, whether his father and mother were honest, or whether he be a bastard: fourthly, they must marke and handle euerie member of his bodie, whether they bee sounde, and number his eyes, his eares, his nostrels, his hands, his fingers, his feete: and if they mistrust, hee must put off his shooes, to see whether his feete be of wood, or no. Fiftly, whether hee haue chaste flesh: that is, whether he haue married two wiues, or else a widowe. Sixtly, how long he hath been in orders, and what, when, and of whome hee had his orders. Seuenthly, what liuing hee hath to maintaine him, either by patrimonie, or by benefice. These things, by streight examination being well knowne, then the Bishop telleth them that there be foureteene especiall things, which Saint Paul to Timothie, requireth in a minister, and wisheth them to consider of them. Was there euer darke night so contrarie to a shining day, as these bables of Antichrist, are contrarie to the ordinance of God?

Now, touching the office, whereunto GOD appointeth the ministers of his Gospell, is it not this: to preach his woord, and minister Sacramente? Other gouernors of his Church, are they not for the peoples obedience vnto this woorde, and, for prouision of the poore? But the Popes officers from the highest to the lowest, what similitude haue they with these? The first officer in their Churche is a porter, and hee hath this authoritie giuen him, to ring the Bell, to vnlocke the Church and Vestrie doores, to open his booke, if any man preache: and then hee is charged to doo sincerelie, euen as hee will make his account to God.

The Papisticall offices and officers.

Their second officer is a lesson reader: and hee must reade, or sing the lessons, and hallowe breade, and all greene fruite, and studie the booke in which their lessons are,

within he must doo faithfullie, and to the full. The third of-
fice they haue, is, to coniure: and the exorcist, or coniurer,
he hath charge with a certaine charme to cast out diuels: to
bid them that doo not communicate, depart: and to powre
water into the chalice at communion; and this he must do
verie diligently.

The fourth office, is of Acolites: and they must carrie
the candlesticks, light the tapers, and prepare bread and
wine, when there is a communion: and of this they must
haue great consideration.

Their fifth order or office, is of greater account, and is of
subdeacons: and they must prouide water against Masse,
with the palles, and corporasse clothes, giue the chalice and
ouer vnto the deacon: and this they must doo verie clean-
ly and diligently: beside, they must vowe chastitie, serue at
the Altar, and haue authoritie to read the Epistle for the
quick and the dead.

The sixt order is, of Deacons: and he may sometime for
want of a better, baptise and preach, but his especiall charge
and authoritie is, to serue at the Altar and read the Gospell
for the quicke and the dead: and hee must greatly bethinke
him, what an high degree he hath taken. The seauenth or-
der is, of priesthood: and it is tolde him that he must preach,
baptise, blesse, and rule; but his principall and sole authoritie
giuen him in consecration is, to say Masse, offer sacrifice
for the quick and the dead, and to forgiue sinnes. This au-
thoritie hath also the Bishop, when he will; and specially, he
must beare a Crosyre staffe, weare a ring, and rule ouer o-
thers. The pope himselfe, he may do the like, but especially,
he may weare a crowne and a pall, and hath fulnes of pow-
er, to doo all things, for the glorie of GOD, and the bles-
sed Virgine, and the holy Apostles Peter and Paule, and
for the Church of Rome. These (dearelie beloued) are the

orders of the popish Church, not one word fained of [illegible] but euerie whit set out in their owne Pontificall, as you may plainelie see it. Now iudge your selues, and I appeale to the conscience of euery man that hath an vnderstanding heart, whether such creatures haue their calling of God, or no. I might likewise alledge their forme and manner of ordeyning, as contrarie to Christs institution, as these former are; for, where Christs ordinance is, that his ministers should bee made with prayer and fasting, and with laying on of hands: they, as men thinking baselie of such holie dealing, adde a great deale more to making of their priests: they must haue oyle, candels, basens, towels, amices, albes, stoales, gyrdles, maniples, miters, bookes, crosses, linnen, bandes, chalices, patens, singing cakes, wine and water, flower, and such other thinges, trifled and toyed with all, with so many fooliish gestures, as I am perswaded, that any wise man, this day, reading it in their owne bookes, would abhorre it, either as intollerable pride, or vnspeakeable fooliishnesse: but wisedome is the Lords, and hee giueth it to whome hee will; and let vs praise him for his goodnesse, to whome hee hath giuen eyes to see. If any will here obiect, notwithstanding all these abuses, yet the priest had that which was principall, libertie to preach and minister sacraments: therefore their ministerie not to be reiected.

I answere: in this, on one side was the great goodnesse of God, that in time to come, his children might assuredlie knowe, hee reserued to himselfe a church, euen in the middes of all desolation: and that hee called them by his woord, and confirmed by his sacraments, euen as at this day: for seeing there can bee no sinne so great, but faith in Iesu Christ scattereth it all away, it was impossible that the man of sinne shoulde so much aduance

either

the word of God, but that it should be to the faithful a Gospell of saluation: or else the sacraments of God, but that they should bee pledges of eternall life, to those that do beleeue.

Againe, on the other side, in that they kept this authoritie to their priests, to preach and to baptise: it was the pestilent sleight and subtiltie of the diuell, the more easily by such a colour to deceiue them: for if he had vtterly denied preaching of the Gospell, and vse of sacraments, who would then haue been seduced? These be his waies to destroy Pagans and Infidels: but to corrupt the church of God, hee putteth on an Angels cloathing, that vnder pretence of holinesse he might deceiue. And in deede he did deceiue: for hee hath so farre prophaned the preaching of the Gospell, and the sacraments of Christ, that wee ought, according to the word of God, to seperate our selues, and to say accursed to all their doings, although God of his infinite goodnesse, who calleth things that are not as though they were, euen in that ministerie gaue grace vnto his Saints.

I say therefore againe, as I saide before, that in the popish church, from the crowne of the head to the sole of the foote, nor one order is of GOD, nor any peece of their priesthood is honour giuen of GOD; wherein I appeale vnto their owne consciences, whose wisdome is without affection in them: and thus farre of this fourth verse.

Touching the two next verses, I haue before shewed the meaning of them, that by testimonie of the Prophet, the Apostle proueth that Christ also had his calling of God, euen as Christ himselfe often witnesseth, that hee was sent of his father. Touching this text: *Thou art my sonne, this day haue I begotten thee:* it meaneth, that openly and plainelie,

God made it manifest, that Christ was his onely sonne, by many signes and miracles, in which, as Paul saith, God was made manifest in flesh; but of this I spake more vnto you in the exposition of the fifth verse of the first chapter. The other text here alledged, is out of the 110. Psalme: *Thou art a priest for euer, after the order of Melchisedech:* of which text we shall also haue occasion to speak more largely hereafter; this now we haue to learne, that this Psalme is meant of Christ, and this sentence is his calling to the priesthood, of this the Apostle is a plaine witnesse, and our saiour Christ in the 22. of Matthew teacheth, that this Psalme could not be meant of Dauid, because it is saide in it, *The Lord said vnto my Lord sit thou on my right hand, vntill I make thine enimies thy footestoole:* and reason teacheth it plainely for seeing, as is here alledged, it is to the praise of an high priest, how could it be of King Dauid, to whom the priesthood in no case belonged? or how could it be of anie priest of the lawe, who had their proper calling of GOD, where this was another, after the order of Melchisedech, who was both a King and a priest? And therefore it is plaine to be meant of Christ, who was figured in Melchisedech. The conclusion then of the Apostle in all this, is, that Christ had his calling of God, as Aaron had, and a more glorious and excellent calling therefore a greater high priest than any before him; but the time is now past. Let vs pray, &c.

The

The foure and twentieth Lecture, vpon the 7.8. and 9. verses.

7 Who in the dayes of his flesh did offer vp prayers and supplications, with strong crying and teares vnto him, that was able to saue him from death, and was also heard in that which he feared.

8 And though he were the Sonne, yet learned he obedience, by the things which he suffered.

9 And being consecrate, was made the authour of eternall salvation vnto all them that obey him.

THE Apostle, in this chapter beginneth to proove our Sauiour Christ to bee the onelie high Priest of the new Testament: and because the people of Israel, had so great affiance in the priesthood of Aaron, that they could hardly be drawne away from the deteining of it, thinking assuredly, that vnto that Priesthood, the lawe and testimonies of God had been tied for euer: and not knowing that all the ceremonies of the law were ordained vntill the time of reformation, in which Christ should appeare, and change that priesthood, to become himselfe vnto vs a Priest of a better testament: therfore the Apostle first setteth foorth the properties of the priesthood, according vnto the law, & after by comparison applieth them vnto Christ, in whom they all shine in much more excellent sort, than before in Aaron: and therefore it cannot bee neither breach nor dishonour vnto the lawe of GOD, nor the Priesthood of it, if the shadow and the figure, which was Aaron, should now bee

taken away; and the bodie and the truth, which is Iesu Christ, should be established for euer.

The properties which the Apostle speaketh of, necessarilie apperteining vnto euerie Priest, as vnto one that must be a Mediatour, are these; that first he should be man as we are, as Aaron and his posteritie were. For neither Angel nor Archangell, nor principalities, nor powers, can doo this work, to present flesh and bloud vnto the Maiestie of God, when themselues are but spirites; and therefore Christ, that he might bee high Priest, tooke not an Angels nature, but was made of the seede of Abraham, like vs: that as there is but one God, so there might bee but one mediatour betweene God and man, euen the man Christ Iesus, in this respect as able to bee high Priest as Aaron himselfe, being as naturallie and as trulie clothed with our flesh, as Aaron was.

The second propertie of the Priest, is, that hee should be ordayned, not onely for himselfe to make his owne attonement, but also for other men to accomplish what so euer was betweene God and them: that where they were before enimies and strangers, they might by him be reconciled, and haue free accesse vnto the throne of grace, to finde mercie and succour in due time: and for this cause Christ alone is a perfect priest, more excellent then Aaron, who was incumbred with his owne sinnes, to make first reconciliation for them, and therefore could not profit others. And as this was the Priests office, to bee a Mediator for other; so the meanes he must vse, and the mediation to be wrought in this woork, was to offer vp gifts and sacrifices of sinnes: that is, to present vnto GOD the sacrifice of righteousnesse, pure and holie in his sight, in which hee might bee pleased, and the sinnes of the people might bee taken away: the which sacrifice, because it

must

must be so pure, that in it, they for whom it was made, must bee sanctified, and so precious, that it must bee a sufficient purchase to redeeme man from all transgression: therefore it could not bee made with the bloud of Calues or Goates which cannot take away sinne, nor with gold nor siluer which cannot redeeme our soules, nor with meates and drinks which profited not them that were exercised therein, not in any such carnall rites, for which the Priesthood of Aaron was ordained: and therefore, as another Priest must make this sacrifice, which cannot bee any other than than Iesus Christ, who being made high priest of the good things to come, by a greater tabernacle, & a more precious sacrifice, euen by his owne bloud hath obteined for vs an euerlasting redemption, & therefore is now to be acknowledged our onelie Priest: the first Priesthood, and the first lawe, being altogether abrogated.

One other propertie of the Priesthood, is, that none thrust in himselfe, being not appoynted, nor take vnto himselfe this honour, being not called vnto it: and GOD euer shewed himselfe a readie reuenger against all such as should abuse his Priesthood, to take to themselues the dignitie to which they were not appoynted. But this calling also was giuen vnto Christ from God his father, as before vnto Aaron, both by word and by oath, that no flesh should resist it, saith, as it is written; the Lord hath sworne, and will not repent, thou art a Priest for euer, after the order of Melchisedech, so that in this behalfe our faith must be euer strong, that the calling of Christ is of the Lord, euen as the calling of Aaron was; and with so much the greater iudgement shall bee reiected, because it was confirmed with an oath.

The last propertie in this comparison is, that the high Priest of the lawe should haue an inward compassion to-

ward them that were ignorant, & were deceiued: in which perfect knot of vnfeined loue, his ministerie was accepted of God, and his sacrifices receiued and accompted holie, and least he should cast from him this brotherly affection, God printed deepe in his owne bodie the infirmities of his brethren, that according to the measure of grace which he had receiued, he might indeede bee mooued with his brothers harmes, as with his owne: so that he did not withdrawe himselfe from the seruice of the Sanctuarie, but put on the holie garments, was annoynted with the holie oyle, bare the names of his brethren before the Lord, presented their sacrifices, abstained from wine and strong drinke, mourned not for his friends that were departed, taught diligentlie the people, praied for their transgressions, and bare the burthen of his people, as God had laid it vpon him. But yet this propertie exceeded more in Christ, than in all the tribe of Leui; and the bowels of al compassion were more large within him, than the vtmost branches of it in any other creature. And this the Apostle noteth in this place which now we haue in hand, in which we may see (as in a most liuelie glasse) the perfect beautie of all excellent loue.

The things, they were not light, nor the sorrowes small, nor the sighings few in nũber, nor the praiers faint, nor the anguish of spirit little, nor the death easie, by which he hath sealed it vnto vs, that he had compassion on his people: but as the Apostle saith, *in the daies of his flesh:* (while he was here clothed in mortalitie, like vnto one of vs, to the end he might bee faithfull for our sakes) *he did offer vp prayers and supplications, with strong cryings and teares vnto him that was able to saue him from death, and was also heard in the thing which he feared: and beeing himselfe the Sonne, yet he learned obedience by the things which he suffered: and beeing con-*

cum,

was made the author of eternall ſaluation to them that obey

These words, my deare brethren, we haue now in hand, to eareh and examine what the ſpirit teacheth vs, ſo much the more carefullie to be hearkened vnto of vs, how much the more plainlie it ſetteth forth vnto vs the great loue and compaſsion that Chriſt beareth towards vs. Two things ſpeciallie here the Apoſtle teſtifieth: firſt, the ſufferings of our Saviour Chriſt, and then the benefite that we enioy by the ſame, according as his ſufferings were onelie for our ſake. His ſufferings, what they were, and how great ſorowe oppreſſed him, he ſheweth by thoſe effects which his ſorowes brought foorth; that is, praiers, ſupplications, cryings, teares, feare and anguiſh of ſpirit, which things waited euer vpon him, euen to the accompliſhing of all his paſsions, which was the death of his croſſe. The fruit that we doo reape of theſe afflictions which hee ſuffered, is the ſaluation of our ſoules, and eternall life, if we will obey him.

In this deſcription of his ſufferings, though the things be ſet foorth which were common and vſuall vnto him all his life: yet it appeareth eſpeciallie the Apoſtle meaneth the greateſt conflict of ſorrowe, which he had a little before his paſsion, deſcribed by the Euangeliſts, in all ſimilitude like vnto this which the Apoſtle here declareth. For as it is heere ſaid, *he made praiers*, noting by the word that they were many in number: ſo it appeareth in the Goſpell, that beſide other praiers, three times he repeated this one: *father, if it be poſsible, let this cup paſſe from me:* and as it is ſaid: *he made ſupplications, humbling himſelfe lowe vnder the hand of his Father:* ſo it is ſaid in the Goſpell, that then he kneeled downe, fell vppon his face, and ſo praied vnto God. And as the cauſe of his praiers is here mentioned,

Matth. 26. 42. Luk. 22. 41

To

To be deliuered from death: ſo the words of his praier in the Goſpell are like: *Father, if it be poſſible, let this cup paſſe from me:* meaning the death of his croſſe, to which he was condemned. And as here is mentioned his great and loud crying; ſo there the Euangeliſt ſaith, he cried out with a loude voyce: *My God, my God, why haſt thou forſaken me:* and like as here is ſaid, *He praied with weeping teares:* ſo there is witneſſed that he was ſorowfull and grieuouſlie troubled, that his ſoule was heauie euen vnto death, and that in a great agonie, his ſweate was like vnto drops of bloud: a woful kinde of weeping, but ſuch was his compaſsion, that we might haue ſure hope: and as here is ſaid, *he was deliuered from his feare:* ſo at that time when al his ſpirites were troubled, the Angell came from heauen to bring him comfort. Theſe ſimilitudes, they are all ſo agreeable, that it is euident the Apoſtle reſpected eſpeciallie aboue other, this part of his paſsion, in which his perfect loue and vnchangeable affection toward vs, ſhined in moſt fulneſſe of beautie, in that it was ſo feruent and ſo deepelie rooted, that neither feare nor trembling, nor any anguiſh of ſpirit, could make him ſhake; nor the force of death, nor anie bloudie ſweats could pull it out of his bowels.

In this one ſentence (dearelie beloued) there is more for vs to learne, than either eye hath ſeene, or eare hath heard, or all fleſh in this life ſhall attaine vnto: it is the depth of the glorious Goſpell which the Angells doo deſire to behold. But to note vnto you ſome things, in which our faith may be ſtrengthened, wee haue to learne by the example of our Sauiour Chriſt in this place, that in all temptations, we ſhould approach vnto our God, and make our complaint vnto him, who is onlie able and readie for to helpe vs. He hath not forgot his promiſe that he hath made of old, *Call vpon me in the day of thy trouble, and I will deliuer thee:* he is

Pſal. 50. 15.

of refuge and of sure defence, a strong tower against
faults: the righteous man that shall hasten vnto him,
shall be surelie saued: the author and finisher of our faith,
is gone before vs, wee shall bee surelie partakers of the
same mercie. It skilleth not how great our temptations
are into which wee are fallen, nor how many in number;
the Lord will deliuer vs out of all. It skilleth not how ma-
ny our sinnes are, nor how great in our eyes, that haue pro-
uoked our troubles: the Lord will scatter thē as the cloudes
from the heauens, and they shall not turne away his louing
countenance from vs. Let vs looke on this patterne Iesus
Christ, that is set before vs; it would crush our flesh in pee-
ces to beare with him the weight of his afflictions, from
which he was deliuered; and it would make our teares to
be as drops of bloud, to be partakers of so great anguish of
spirit as he susteined; & yet it was not so great, but the com-
fort of the Angell sent from his father, was much greater:
so that by praier he obteined a most excellent victorie, and
hath bruised the serpents head, and broken all his force: and
why should wee then be discouraged? If our sinnes bee as
crimson, or if they be red like skarlet, yet they are the sinnes
of our owne bodies; but not ours onlie, but also the sinnes
of the world: they rested all vpon Christ our Sauiour, and
yet he praied for deliuerance, and hath obteined, and there-
fore we may say with boldnesse, *forgiue vs our trespasses.* If
the loue of Christ were so great, to beare the sinnes of vs al,
and of them euerie one hath gotten forgiuenesse, how
should not we that are laden but with our owne sinnes, lift
vp our heads into great assurance of hope, and heare with
stedfastnesse the word of promise: *I will bee mercifull to their* Heb. 8. 12.
vnrighteousnesse, and I will remember their sinnes and their ini-
quities no more.

And what though our afflictions are exceeding many,
that

that the whole head be ſicke, and the whole heart be
uie, that from the ſole of our foote vnto our heads, the
nothing whole in our bodies, but al wounds and ſwel
and ſores full of corruption? yet al this is nothing vn
paſsions, by whoſe ſtripes we are healed. And theſe
bles are nothing vnto his mightie cryings, who was co
paſſed about for our ſakes with feares and horrour, al
ſweate was as drops of bloud, and his bones bruſed in
fleſh. Then let the whips and ſcourges of our chaſtice
be grieuous, and let vs yet bee beaten (if the will of God
be) with ſcorpions: Chriſt, in great compaſsion, ſuffe
with our infirmities, hath borne yet a more heauie we
of iniquities, and hath been deliuered: ſo that if wee ob
we are partakers of his mercies, and wee haue full per
Rom.8.38. ſion, *that neither death, nor life, nor Angels, nor princip*
39. *nor powers, nor things preſent, nor things to come, nor height,*
depth, nor any other creature, ſhall bee able to ſeperate vs
the loue of God, which is in Chriſt Ieſus our Lord. Yea, and
ter boldnes than this if it be poſsible to dwell within v
Apoſtle here hath offered it in Chriſt Ieſu.

If all the ſinnes were vppon him, and all ſorrowes in
fleſh, and yet from them al God hath heard his praiers
ſhould we not be ſure that our ſinnes and ſorrowes ſha
done away? why ſhould we not be ſure that God hi
hath appoynted vnto all that mourne in Sion (as the P
Eſay.61.3. phet ſaith) *to giue vnto them beautie for aſhes, the oyle o*
for mourning, the garment of gladneſſe, for the ſpirit o
ineſſe?

Let vs therefore be bold (dearelie beloued) for h
wounded for our tranſgreſsions, and broken for our iniquities,
Eſay.53.5. *chaſtiſement of our peace was vpon him:* theſe praiers are
theſe ſupplications for vs, auaileable for moe ſinnes,
1.Ioh.5.4. we are able to cõmit: *this is our victorie that ſhal ouer*

...our faith: in all miseries, and multitudes of woe, ... not sunken so deepe in sorrowe, as he that for our ... made praiers and supplications, with strong cryings ... with teares, and was deliuered from his feare.

The second poynt that we haue here to learne in this example of our Sauiour Christ, is, to knowe vnto whom wee should make our praiers in the day of trouble, which the Apostle testifieth in these wordes; that Christ made his ... vnto him that was able to deliuer him from death: ... to bee kept of vs in all manner of our petitions and ...lications whatsoeuer, to make them known vnto him ... can grant our requests, that is, vnto God: this rule was ... of the Church of God from the beginning. When Gen.4.26. ... were once turned from their Idols, then in all their ... they began to call vpon the name of the Lord: and ... himselfe, at no time, doth more sharplie reprooue his ..., than when they would aske of those that had no ... to helpe them. This lesson, that poore Leper so de... in flesh, had yet humblie learned, and with a pure heart ...ained accordinglie: *Lord, if thou wilt thou canst make me* Mar.1.41. ... vpon this foundation our Sauiour Christ hath built ... the praiers of the true Disciples, adding it as a speciall ... vnto the praier that he taught them: *For thine is the* Math.6.10 ...*me, the power and glorie, for euer and euer, Amen:* then let ...came it, so many as will pray in spirit, to make our prai... vnto him alone, who is able to saue vs. It is the sacrifice ... the new Testament, that he hath appoynted vs, that wee ...ould offer vp vnto him (and not vnto other) the fruit of ... lips, which may confesse his name: & because this do...ine hath been troden downe vnder feet, & defiled by the ... of sinne with all spirituall vncleanesse, I beseech you ... vnto this one reason or two more, that you may an... the aduersarie, and be able to stand in the day of euill.

When

When our Sauiour Christ was purposed to teach his disciples a true forme of praier, and a perfect pattern according to which they must frame their petitions, (or it is vnpossible they should be accepted) he teacheth them, that their beginning must bee from hence: *Our Father which art in heauen.* What blessing soeuer wee would haue, or from what plague soeuer we would be deliuered, he alone must be the person of whom we craue, to whom this name and calling doth belong: *Our father which art in heauen.* If this name be in none of his, he is no patrone to bee called vpon: or if we will needes call vpon him, we giue him this name, whether it be his or no. Christ is our good warrant, who hath made this the beginning of all Christian praier, *Our father which art in heauen:* therefore the Idolaters of all ages, that haue made themselues Saints to pray vnto, according to the number of their praiers, so they haue multiplied their idols: and the children of God to whom they haue sacrificed, they shall witnesse against them in the day of Christ. And you my deare brethren, against all your enemies defend thus the holinesse of your praier, that you knowe no other way of speaking, then as you are taught, *Our father.* Adde yet vnto this one reason more, which you learne of Saint Paule, and I doubt not, but you shall bee well established in this present trueth.

Rom 7.18. We knowe all, and doo confesse, that we are able to doo no good thing of our selues, but all our sufficiencie is of God, we are not able so much as to thinke a good thought: yea, the verie wisedome of the flesh is enimitie vnto all righteousnesse, so true it is that the Prophet saith: *Euerie man is a beast in his owne vnderstanding.* And how much lesse then are we able to offer vp vnto God, that most precious sacrifice of praier and thanksgiuing, to make it acceptable in his sight, if wee consult with our owne flesh and bloud, and

Ier. 10.14.

the will of man, so make our praiers vnto God? Wee must needes acknowledge our owne infirmities; and consent with Saint Paule that wee know not what to pray as we ought, but it is the spirite of God that maketh request for the Saints, according to the will of God: and in this holie spirite alone wee must pray, if wee looke for the mercy of our Lord Iesu Christ, to eternall life. The spirite that beareth rule in our heart, hee must teach vs all things, whilst wee can doo nothing that GOD alloweth. Now the voyce of this spirit that alwaies soundeth within vs, it maketh not thus, either *Sancta Maria*, or *Sancta dei genitrix*, neither Saint Paule pray for vs: nor Saint Peter pray vnto vs. Rom. 8. 15. vers. 26. 27.

These are but the spicings of the drunken cups of Rome, the sounds of words which the spirites of errours haue deuised. But the holie spirit of God that teacheth vs how to pray, it crieth thus in our hearts; *Abba, Father, Our Father which art in Heauen?* As Christ himselfe hath beene the schoolemaster of no other praier, so the spirite that hee hath giuen vs, it knoweth no other sound, but *Abba Father*: these are the beginnings of our praiers. If we speake at all vnto him, to whome doo wee bow our knees? If wee will make the spirite subiect to any other, let vs take heede that we greeue not the holie spirite of God, by which wee are sealed against the day of redemption. Thus much I haue added to the example of our Sauiour Christ, who made his prayers to his father, who alone could deliuer him, that we might the more assuredlie be bolde to abide in his steppes.

It followeth in the text, *With great crying and with teares.* Here we haue to note, in what measure our Sauiour Christ was afflicted, euen so farre, that he cryed out in this bitternesse of his soule.

This the Euangelists doo expresse in mo words, telling of him, [illegible] that hee was greatly afraide, altogether astonished, euen fainting for great anguish of minde, and full of pensiue sorrowes, for his father had broken him, with one breaking vppon another: so hee kindled his wrath against him, and accounted him as one of his enimies. The heauie hand of God was so grieuous vppon him, that it bruised his verie bones, and rent his reynes asunder, hee couldde finde no helpe in his flesh, but was wounded to death, as without recouerie.

The Euangelist himselfe beareth witnesse of this misarie, adding vnto his loude crying, this sound of words: *My God my God, why hast thou forsaken me?*

This sorrow, because it was not asswaged with weeping, hee cryed out a loude, and because in silence he could finde no ease, his face was wrinckled with a weeping, and the shadowe of death was vppon his eyes. For what griefe could bee like vnto this? Or what condemnation could bee more heauie? When there was no wickednesse in his hande, and when his praier was pure: when hee was the brightnesse of glorie, and the Sunne of righteousnesse that shined in the Worlde: yet as it were to see his dayes at an ende, and his enterprises broken, his carefull thoughts to bee so deepe grauen in his breast, that they changed euen the day into night vnto him, and all light that approched into darkenesse: this was a sorrowe aboue all sorrowes.

When his excellencie was such aboue all creatures, that the world was not worthie to giue him breath, yet hee to bee made a worme, and not a man, a shame of men, and the contempt of the people, all that sawe him to haue him in derision, and to shut vp his life in shame and reproches,

vnworth

worthy a rewarde of so pretious a seruant: how could it not make all his bones out of ioynt, and make his heart melt in the middest of his bowells? How could his mouth not bee dryed vp like a potshard, and his tongue not cleane vnto the lawes of his mouth? Who hath been euer so full of woe, and who hath beene brought so lowe into the dust of death? His vertues were vnspeakeable, and righteous aboue all measure: yet was hee accounted among the wicked. His temperancie in perfect beautie, and his appetites bridled with all holie moderation: yet they raile of him, beholde a glutton, and a drinker of wine. His behauiour honest without al reproofe, and his conuersation vnspotted: yet they slaundred him as a friend of Publicans and sinners, and reported him as a companion of theeues. Hee loued the lawe of his father, with such fulnesse of desire, that he would not suffer one iot, nor one tittle vnaccomplished: and yet they accused him as an enimie vnto Moses, a breaker of the law, a subuerter of the temple, and a teacher of new doctrines, such as were not of God. He hearkened vnto his father in all humilitie, and loued him with all his heart, and with all his soule, so that he was obedient vnto him vnto death, yea euen the death of the crosse: yet they said of him presumptuously, that hee blasphemed, and robbed God of his honor. He was an enimie of Satan euen vnto death, and by death ouercame him that brought death into the world, he hated him with so perfect hatred, and held stedfast the enimitie that was betweene them, vntill he had spoyled his principalities and powers, & triumphed ouer them in an euerlasting victorie: yet horriblie they reproched him by the name of Beelzebub, said he had a deuell, and by the power of Satan he wrought al his miracles. O the depth of al abhominatiõs, & the botomles pit of vncleanes! who could once haue thought so lothsome a

sinke to haue been couered in the heart of man? O God righteous in iudgement, and true in word, is this it that
Luke.2.38. prophet hath told before, that the thoughts of many hearts should be made open? Then create (wee beseech thee) new hearts within vs, and take not thy holie spirit for euer from vs.

And you (dearely beloued) if these were the cause that Christ had to complaine, then thinke not that his crying were aboue his sorrowe, to see so nere vnto his heart euen in his owne person, innocencie blamed, vertue defaced, righteousnesse troden downe, holinesse prophaned, loue despised, glorie contemned, honour reuiled, all goodnesse ashamed, faith oppugned, and life wounded to death: how could he yet absteine from strong crying and teares, when
2.Pet.2.7. the malice of Satan had gotten so great a conquest? If iust Lot dwelling among the Sodomits, and seeing and hearing such a wicked people, vexed from day to day his righteous soule with their vngodly deedes: what shall we think of Christ, liuing in such a generation? But (ô my brethren beloued of the Lorde) open the eyes of your faith, and you shall see these things, they were but the beginnings of sorrow. What, shall we think, was his griefe of minde for the Iewes his brethren, that were thus powred out vnto wickednes: how did his great loue boyle in sorrowes of heart to see their destruction. If Moses, when he beheld the anger of God against his people, in great compassion of their
Exo.32.33. miseries, prayed earnestly vnto the Lord: *Forgiue them O God, or raze me out of the booke that thou hast written.* If Ieremie in foreseeing the captiuitie of Hierusalem, had so great
Iere 9.2. griefe that he cried out: *O that my head were full of waters, and mine eyes a fountain of teares, that I might weep day & night for*
Esay.22.4. *the slaine of the daughter of my people.* It Esay in like abundāce of loue bewailed his brethrē that would needs perish

with

these wordes of complaint: *Turne away from me, I will vtterly, labour not to comfort me, because my people perish.*

S. Paule, that most excellent Apostle, hauing receiued but a portion of the great loue of Christ, called God to witnesse that he spake the trueth, how he had great heauinesse, and continuall sorrowe of heart for his brethren, and that for their sakes, himself wished to be *seperate from Iesu Christ.* Rom. 9. 1.

What manner of teares shall wee thinke were those which Christ himself powred out, when he wept ouer Ierusalem? Luk. 21. 41

What sorrowe of minde, which then interrupted his speeche, and made them vnperfect? how deepe was that angrie Mark. 3. 5.

griefe printed in his bowels, when he beheld the blindnesse of the people, and was sorrowfull for them? what manner of affection was it, that in the middest of so great reproches and mocks, could neuer be changed: but prayed still: *Father* Luk. 23. 34

forgiue them, they knowe not what they doo.

If it bee grieuous vnto vs to lose the thing that is most deare vnto vs in this earthlie Tabernacle: how much more did this sorrowe pearce euen through the bowels of our Sauiour Christ, to see man taken from him vnto destruction, for whose sake he would so willinglie sacrifice vp his life? Here is another spectacle in which we may behold his great labour and anguish, to know the paines he endured, and the causes of his mightie cryings.

But this also (dearelie beloued) though it were exceeding, yet it was not all, no it was but a taste of griefe in comparison of the rest. Behold, if you can, his person here, and the residue, and so you shall knowe the loue of GOD. His griefe was exceeding, to see all vertue and godlines troden vnder feete: and it was yet more infinite to behold Satan to preuaile against man, to his euerlasting condemnation. No creature could euer beare such a perfect image of a man of sorrowe. But the height and depth of all

miſeries was yet behinde: the ſinne that he hated, hee muſt take it vpon his own body, & beare the wrath of his father that was powred out againſt it. This is the fulneſſe of all paine that compaſſed him round about, which no tounge is able to vtter, and no heart can conceiue. This anger of his father, it burned in him, euen vnto the bottome of hell, of
Nahum. 1. 6. the which anger, the Prophet ſpeaketh: *Who can ſtand before his wrath: or who can abide the fearceneſſe of his wrath. His wrath is powred out like fire: and the rockes are broken before him.*

When the prophet was not able to conceiue the weight of his anger, and his voice cleaued vnto his mouth when he went about to vtter it, the hardeſt of all creatures hee tooke for example, that the hard rock did cleaue a ſunder at the
Pſal. 29. 8. ſound of his words. And as is ſaid in another place, ſuch a voice, as maketh the *forlorne wilderneſſe to tremble.* A voice ſo full of terrour in the eares and hearts of the wicked, that the ſunne ſhall be darkened at the ſound of it, & the moone ſhal not giue her light, the Starres of Heauen ſhal fall away, and the powers of Heauen ſhalbe ſhaken. No creature at all ſhal yeelde his ſeruice vnto them, the elements of the world ſhall ſeeme to melt away.

This ſtate of miſerie Chriſt entred into, & ſunke downe deepe in this confuſion, and who can expreſſe his ſorrowe. Being full of goodneſſe, hee had the reward of euill; full of obedience, he was puniſhed as wicked: full of faith, yet had the reward of a ſinner; inheritour of all things, and Lord of all; yet nothing at all to doo him duetie: the King of Kings, and Lord of Lords; yet made an outcaſt and abiect of the people: the ruler of all, and God of glorie; yet compaſſed with ſhame and great confuſion: the author of life, yet wrapped in the chaynes of eternall death; the onely begotten of his father, and his beſt beloued, yet caſt off as a ſtranger,

danger, and chasticed as an enimie: the brightnesse of glorie, and the beautie of the highest Heauens, yet crucified in dishonour, and throwne downe into hell. O picture of perfect wretchednesse, and image of misery, how iust cause found he to crie out aloude, *My God, my God, why hast thou forsaken mee?* His whole bodie and nature like vnto vs, altogether broken with the reward of sinne; his soule powred out into all calamitie: the wrath of his father, and condemnation resting vppon him. How truely may wee here say, and confesse the article of our faith: *Hee descended into hell?* How liuely doo wee see it performed that the Prophet speaketh of? *The snares of death compassed mee, and the* Psal. 119: *paines of hell tooke holde vpon mee: I found trouble and sorrowe.* This was the compassion that hee had towards vs, by which he suffered with our infirmities, more than Aaron, or all the priests of the lawe could possibly haue done for vs. If we could possibly consider (dearelie beloued) as we should, wee would gladlie embrace him as the high Priest for euer of the new testament; and when we shall be made of one fashion with him, thorough some measure of his affliction to feele the weight of our sinnes, then we shall confesse what cause he had of complayning, and how dearely hee hath bought the honor of the high Priest and Mediator. The Lord lighten the eyes of our minde, that with open countenance wee may behold him, who for our sakes endured such a death of the crosse: we should not then need many exhortations, the remembrance of the latter end would keepe vs safe from sinne. But let vs now see what the Apostle further teacheth vs, and while our Sauiour Christ is in these great extremities, what fruite of wel dooing he hath learned by it.

It foloweth, *& although he were the sonne, yet learned he obedience by the things he suffered.* Lo (dearly beloued) this was no

little profit of all his troubles: he learned thereby, how and what it was to obey his father, that when these things rested all vppon him, and yet hee could say in meekenesse of spirite, *Not my will my father, but thy will bee done:* hee might haue great boldnesse that his obedience was perfect. The shame of the world, the afflictiõs of the flesh, the vexations of the minde, the paines of hell, when these could make him vtter no other words, but, *Father as thou wilt, so let it be done:* what hope, what faith did he surelie builde on, that his obedience was precious in the sight of his father? This example is our instruction. Wee knowe then best how wee loue the Lorde, when wee feele by experience what we wil suffer for his sake. It is an easie thing to be valiant before the combat, to dreame of a good courage before the heart be tried: but in deede to bee vnshaken in the midst of the tempest, and to stand vpright when the ground vnder thee dooth tremble: this is to knowe assuredly thou art strong in deede, and to say with boldnesse, thou shalt neuer bee mooued: this our Sauiour Christ might throughlie glorie of. The Heauen, Earth, and Elements, they were all his enimies; his Father in whom he trusted, shewed him an angrie countenance; hee that fainted not, but cried still, *Thy will bee done O Father*, hee may bee bolde of his obedience: there is no creature can make him falsifie his faith. If this be the fruite of our afflictions, the Apostle speaketh not without great occasion: *account it for an exceeding ioy, when yee fall into sundrie troubles.* For what can bee more ioyful vnto the soule that is oppressed, thã to giue this in experience, that neither height nor deapth shall remoue him from the Lord. The glorie of Abraham was exceeding great, whẽ he had sealed it with practise, that he would forsake his countrie and his kinred, and his fathers house, at the commandement of GOD, to goe whether hee would

1. Pet. 4. 3.

Gen. 22. 1.

shew

shew him: then he knewe by good proofe, he was made worthie of Christ, when he could forsake father, mother, house, land, and all things, to come vnto him.

The patience of Iob was not throughlie knowne, till all his goods were spoyled, and he left exceeding bare, in that case when he spake so boldlie: *Naked came I out of my mothers wombe, and naked shall I returne againe: the Lord hath given, the Lord hath taken away, as the Lord will, so is it done, the name of the Lord be praised for euer.* Now might Iob be sure of the strong patience which should bring forth hope, that neuer should bee confounded. Our brethren before vs, which so constantlie haue holden the profession of their faith, that the flames of fire could not make it wauer, they had a good witnesse, that their election was sure, whē they might speake by experience, that neither life, nor death, could remoue them from the loue of God. Thus the good ground is known what it is, when the heate cannot scorch it, nor briers and thornes turne the good corne into weeds; but through all stormes, it will giue nourishment to the seede, till it giue greater increase to Gods honour and glorie. The best of vs all, let vs thanke God for this profitable experience, for before it come vnto vs, we knowe not how great the rebellion of the flesh will be. Iob. 1. 21.

The Apostles of Christ, they bragged not a little, that they would neuer forsake their master Christ; he alone had the words of eternall life, and they would not change him for another: they beleeued him, they knewe him to bee Christ the sonne of the liuing God; and there was no other Sauiour. But when they sawe the swords and staues, the rulers offended, the people in an vprore, & the crosse at hand; their courage fell downe, they forsooke him all, and fled away. Peter was not a little stout, as himselfe was perswaded; he would neuer forsake Christ, though he should die

for his name: and for proofe of his courage, he drewe his ſword, and ſtroke ſo venterouſlie, that he had almoſt ſlaine one: he ſeemed to bee at a poynt, and fullie reſolued, that he would not leaue his maſter, till the ſword ſhould diuide them: but alas, this boldneſſe was but a blaſt of wordes. When there was no remedie, but Chriſt muſt be had to Caiphas, Peter began to faint and to drawe behind. When the perill was more increaſed, and they began to crie, *Crucifie*, Peter was more afraide, and began to ſweare, he knewe him not: ſo great infirmitie is in mortall fleſh; experience is the greateſt warrant to knowe what it can beare. It is our bounden duetie, and the Lord requireth it, that wee ſhould determine with our ſelues in all things, to approoue our ſelues the witneſſes of his Goſpel in patience, in afflictions, in neceſsities, in ſtripes, in tumults, in labours, in watchings, in faſtings, in honour, in diſhonour, in good report, in ſhame, in life, in death: and our comfort is great, when wee bee perſwaded of theſe things, that wee would contemne them. But how violentlie the fleſh will fight againſt vs, we cannot well declare, till we haue made the triall.

Wee therefore (dearelie beloued) whom it hath pleaſed God to keepe in heauineſſe through many temptations, we haue heere a ſalue againſt the wounds of ſorowe. Our afflictions doo teach vs, how farre we can obey the Lord. If in all griefe of bodie I can ſay with patience; I haue held my peace, O Lord, becauſe thou haſt done it; then I knowe that in all ſorrowes of fleſh, I haue glorified God, and my heart reioyceth. If my mind be full of anguiſh and ſorrow, ſo that all hope bee faint within me; if I can ſay yet vnto my ſoule, I will wait patientlie for the Lords leiſure, then I knowe aſſuredlie God hath made me obedient, and he will heare my praier; ſo that this experience hath bred in me the hope that ſhall neuer be confounded: I may ſpeake the

words which the heauens shall seale vnto, with euerlasting worth, neither fire, nor sword, nor principalities, nor power, shall remooue me from the loue wherewith God hath loued mee; a sure token of this saluation I haue found in mine afflictions; when I trauelled in sorrowe, both of the bodie and mind, I found the grace to say; O Lord doo thy will: this is no small cause why wee should reioyce, when God doth make vs worthie to feele the triall of our faith. So dearelie beloued, faint not in your mournings, but endure patientlie; you know not the happines of that which cometh your miserie: let this bee the first cause why wee should bee glad of temptations. And to the end wee may helpe our common infirmities, let vs learne yet more, why it is good for vs to bee brought lowe: a most notable commoditie the Apostle rehearseth, where he writeth to the Romanes: *Those whom God hath foreknowne, he hath also predestinate, to be made like vnto the image of his sonne.* Loe (my deare brethren) these are the healthful counsels of the Lord toward vs, that wee should bee made like vnto his sonne Christ in many afflictions, that at the last we might be also like him in eternall glorie. Rom. 8. 29.

These are the riches of Gods vnsearchable wisedome. Death once reigned through sinne, & he hath found a way to rise from it againe into greater glorie: this victorie, because it was too great for Saint or Angell to obtein, he hath appointed it to bee the work of his onlie begotten sonne, who made it perfect in a most excellent conqueste: he hath taken vppon him our nature to make it strong, and in his owne person he hath filled it with the fulnesse of miseries, with all sorrowes of flesh, with all anguish of minde, with persecution, with death, with sinne, with hell, with condemnation: and from all these, by the mightie power of his Godhead he is risen againe in our flesh, ascended vp into glorie,

glorie, and ſitteth on the right hand of maieſtie and of power, being a mightie Sauiour vnto euerie one that ſhall followe him. So that this is our glorie in all afflictions, we are faſhioned by them into the ſimilitude of Chriſt, and we are made like vnto him. So it pleaſed GOD, when he would bring many children into glorie, to conſecrate the Prince of their ſaluation through afflictions, & to make both him that ſanctifieth, and thoſe that are ſanctified, all one; that they that ſuffer with him, ſhould alſo reigne with him; and they that dye with him, ſhould alſo liue with him. So wee, when we feele many troubles to reſt vpon vs, wee may ſay now wee are like vnto Chriſt, eſpeciallie, when wee feele that greateſt trouble, fulleſt of bitter ſorow, that is, the mind oppreſſed: it maketh vs eſpeciallie like vnto him, that wee may ſay with Paule: *now we ſupplie in our fleſh the remnant of the afflictions of Chriſt.* Let me looke into the whole courſe of my life, and whatſoeuer pleaſeth me beſt, health, honor, riches, fauour, authoritie, friendſhip, wife, children: in all theſe things I cannot yet behold the liuelie image of chriſt. Affliction and trouble, a mind broken with remembrance of ſinne, a troubled ſpirit, theſe are the beginnings of great reioycings; with horrours of death, and a conſcience burthened with the wrath of God: heere light ſhineth out of darkneſſe, and hope out of deſpaire. As I thinke my ſelfe furtheſt off from the Lord, ſo indeed, I am nereſt vnto him: and when I thinke my ſelfe fulleſt of confuſion, then the image of Chriſt is moſt liuelie within me. The Lord may hide his face for a while, for a moment in his anger, as he did from Chriſt, but he muſt needes returne vnto me with euerlaſting mercies; for the image of his ſonne is cleare within me. A bleſſed ſorowe, and woe full of happineſſe, that faſhioneth theſe daies of my vanitie into the ſimilitude of the age of Chriſt, that with him at laſt I might reigne for

euer.

A precious countenance it is in the sight of God, that
[illegible]th without beautie in the eyes of man; and an vn-
[illegible]lable treasure of ioye and gladnesse, ingraven in these
[illegible]ells that are but earth and ashes. When Christ is the
[illegible]me, whose similitude we doo beare, who can bee dis-
[illegible]nged vnder the Crosse? Wee are afflicted on euerie 2. Cor. 4. 8.
[illegible]e, but not in such a straite that we are shut from hope: we
[illegible] in powertie, but not ouercome of powertie; wee are per-
[illegible]ted, but not forsaken; we are cast downe, but we perish
[illegible]t. We are troubled in all things, fightings without, and
[illegible]urs within: but God that comforteth the abiects, he
[illegible] comfort vs. Vnto this he hath predestinate vs, that wee
[illegible]uld be like vnto his sonne in all afflictions, and so be glo-
[illegible]ied with him in the day of honour.

Thus farre we haue heard two speciall causes why wee ought to reioyce in all temptations: the one, that so wee [illegible] true obedience: the other, that by them we bee made [illegible] vnto Christ. Adde yet vnto these, one third cause out of the scripture, which when you shal haue learned, be bold (dearlie beloued) in all the fire of the enemies. For behold, in the trueth of Iesus Christ I dare bee your warrant, the greater are your afflictions, the liker you are vnto Christ: yea, if it should happen you to fall downe into hell, Christ hath descended also; you should then bee most like him in his agonies and bloudie sweats.

The third cause at this time which I will touch, is this: God sendeth vs sundrie chasticements, and especiallie that which is most grieuous of all other, the anguish of spirit, and affliction of the soule; for this purpose, that we should be warned in time, how to turne vnto him and be free from the plague when it commeth: for the iudgements of God that are daylie preached vnto vs, they pearce deepe into the hearts of the true beleeuers, and the word that they heare,

it

it worketh mightilie in them, more sharpe in their
than a two edged sword, it entreth through them,
the diuiding asunder of the soule, and of the spirite,
the ioynts, and of the marrow, & examines all the
and the intents of the heart, so that it is vnpossible
part of them should be hid, but they are all open vnto
ment, and heate the voyce of the Lord. Then their
is reuiued in the middest of their bowels; their conse
hath no rest, they feele death working in their hearts,
hell is before them: they see sinne on their right hand,
Satan on their left, shame vnder their feete, and an
Iudge aboue them, the world full of destruction wi
and a worme gnawing the heart within: the poore
knoweth not what to do, to hide himselfe it is impos
and to appeare it is intollerable: then, he breaketh
lowd cryings, *O wretched man that I am, who shall de*
from the bodie of this death: he giueth no rest vnto
nor sleepe vnto his eye lids, vntill he finde him that
to saue him from this wrath; in his bed by night he se
him whom his soule loueth; in the streates and op
ces he inquireth after him, and after many daies in
he cannot finde him, Christ sheweth himselfe at the
perpetuall deliuerer, a victorious Lion of the tribe of
in whom he hath strong saluation: when he hath
ned, because of the plague that was before him, Chri
approach neere, and wipe away the teares from his
This the Prophet Abacuch setteth foorth in his own
son: *When I heard* (saith he) *the word of God, my belli*
Abac. 3. 16 *bled, my lips shooke at the voyce, rottennesse entred into my*
and I trembled in my selfe, that I might haue rest in the
trouble. Euen so (dearelie beloued) it is with vs all.
plagues of GOD, because they are pronounced against
quitie, it maketh the child of God to feare and tremble,

ing the harme, he might prepare him helpe: and
of the destroyer, seeke without wearines vnto the
though he hide himselfe at the first, the wounded
and troubled heart must needs find him out. A great
of vnspeakable gladnes, though we seeme swalowed
with sorrow. We are full of griefe, but we are cha-
of the Lord, because wee should not bee condemned
the world: we die with Christ, but because we should
him: we lament & weepe, but because that christ
wipe away all teares from our eyes: wee are deliue-
to death for Iesus sake, but because the life of Iesus
be made manifest in our flesh: we beare about in our
the mortification of the Lord Iesus, but because the
Iesus might be manifest also in our bodies: we haue
of spirit and vexation of minde, such as hath not
from the beginning, but for this cause: that when so-
destruction shall come vpon the carelesse world, wee
lift vp our heads, and behold our redemption at
Let vs then bee bold, and in patience possesse our
for these causes we are now afflicted, that we might
the mercie, & finde grace to helpe in the time of need:
this cause wee tremble and are afraid, that after ma-
maners and supplications, we might bee deliuered from
things which we haue feared.

followeth in the Apostle. *And being consecrate, he was*
the author of saluation to all them that obey him. In these
we are taught, what fruit and commoditie we haue
by these bitter sufferings of our Sauiour Christ, and
what meanes we are made partakers of it: the fruit
all saluation, the meanes to go vnto it is obedience:
first wee learne, that all promise and hope of life is in
alone, he hath alone the wordes of life, he is alone
bread of life, the water of life, the authour of life,

the

the worth of life, the tree of life, the onlie life: he that
ueth in him, he hath everlasting life: and he that
not in him, shall see no life; but the wrath of God
on him. Take hold of Christ, and take hold of life
foorth thine hand to any other thing, and thou reach
to vanitie which cannot helpe. Looke not for life
where it dwelleth in the flesh of Christ alone the
flesh. Death hath reigned in all the world beside, and
uerie creature into bondage. If thou looke vnto the
uens, there is but vexation and anguish: if thou look
the earth, there is but darknesse and sorrowe: if thou
vnto Abraham, he knoweth thee not: if thou crie
Angells, they cannot helpe thee: if thou looke vnto
works, they are all vncleane: if thou trust in thy prier
Lord hath no pleasure in them; call for the helpe of a
tures, they are subiect to vanitie; there is no life but in
alone. The Elders, the Angels, the beasts, and all cre
they giue this honour vnto Christ; Saluation is of him
sitteth vppon the throne, and of the Lambe: and altog
they crie, *Amen.* And if all the creatures which yet
cellent good, are not of power to giue any piece of thi
then what shal we thinke of those people, enemies to
and murderers of his Saints, which so long haue
beleeue, that they haue life in themselues? that they ca
giue vs our sinnes for yeares, euen as they wil, many
that they can make sacrifices propitiatorie for vs; that
can purge vs by Purgatorie fires, that their Pilgri
their pardons, their vowes, their holie orders, and
ther spirituall drunkennesse of their sicke braines, that
be auaileable to purchase life. If they will not be reck
let vs rest in the counsels of our God, and say with Io
Ioh 22.11. *that hurteth, let him hurt still, and he that is filthie, let him*
shie still. It is enough for vs, that Christ is our life, th

hid with Christ in God: when Christ which is our
shall appeare, then shal we also appeare with him in glo-
ry. Now while we are in the daies of our pilgrimage, the
way that we must walke vnto this life in Christ, is to bee o-
bedient vnto his will. Whatsoeuer be the way that he wil
shew vs, and bid vs walke in it; let vs neither decline to the
right hand, nor to the left, but go forward in the same. We
are not to looke into the world, how our fathers before vs
haue walked. Our iniquities, and the iniquities of our fa-
thers shall be bound together. If we bee partakers of their
euill dooings. If wee go after Baalims, which our fathers
haue taught vs, we shall be fed with the wormwood which
our fathers haue eaten. The gouernment of the Church is
vpon the shoulders of Christ; he giueth vs the lawes by
which wee liue; he ruleth alone in the house of Iacob; his
voyce must bee followed. Wee may not now euery one
say, we haue a vision, we haue a dreame: God hath spoken
by his sonne, and charged all to heare him. Wee may not
trust our selues of Saint or Angell, to hearken to newe do-
ctrines which we haue not learned: for God hath not put
subiection vnto Angells, these daies of the Gospell, in
which wee are; but vnto Christ, who is made the head of
his people, and all things are in subiection vnder his feete:
for this is the way wee haue to walke; Christ is our
Lord, let vs receiue his lawes; he is our master, let vs follow
his rules; he is our Apostle, let vs heare his Gospell. Let vs
obey in all things, and wee shall bee established. This is the
voice that God hath giuen vnto his sonne; he is our law-
giuer, we haue no other.

If we will leaue the stubbernesse of our owne hearts, and
obey him: as life is in him, so we shall surelie liue; for the
Lord hath not as great pleasure in burnt offerings and sacri-
fices, as when the voyce of the Lord is obeyed. It is an e-

uerlasting trueth, *That to obey, is better than sacrifice: and to hearken, is better than the fatt of Rams*: for to disobey, is the sinne of witchcraft: and to change the lawe that is set before vs, this is wickednesse and idolatrie. Let vs not be wise in our owne conceites, to frame God a religion, such as we will. This is to drawe iniquitie with cordes of vanitie, and to pull sinne after vs, as with cattle ropes. A iust recompence of such wearie labours, when God shall say vnto vs: *Who hath required these things at your hands?* Let vs then folow so as wee bee called, and bring into captiuitie euery thought of man, to the obedience of Christ. And the Lord our God for his Christs sake, giue vnto vs, hearts full of humilitie, that wee may thinke him wiseſt, and rest in his decrees: that we be neuer spoyled through vaine philosophie, and the traditions of men, but harken vnto him, who is only wise, that at the last wee may liue with him, who hath lone immortalitie, and shall fill vs with his glorie for euermore.

Which times, the Lord God bring speedily vpon vs, and finish the dayes of sinne, for his mercies sake, that we may enter into the heauens, whether Christ is gone before vs, and reigne with him for euer, who is our onely Sauiour, to whome with the Father and the holy Ghost, three persons and one God, be all honour and glorie, world without ende. Amen.

The fiue and twentieth Lecture, vpon the 10. verse, and so foorth the residue of the Chapter.

10 *And is called of God an high priest after the order of Melchisedech.*

11 *Of whome we haue many things to say, which are hard to be vttered, because yee are dull of hearing.*

12 *For, when as concerning the time, yee ought to bee teachers, yet haue yee needе againe that we teach you what are the first principles of the word of God: and are become such as haue needе of milke, and not of strong meate.*

13 *For euerie one that vseth milke, is inexpert in the word of righteousnesse: for he is a childe.*

14 *But strong meate belongeth to them that are of age, which through long custome haue their wits exercised, to discerne both good and euill.*

WE haue heard before, what comparison the Apostle hath made betweene Christ and Aaron: and how the excellēcie of Christ is incomparable aboue him in all works of the Priesthood, and our benefite by him vnspeakeablie greater, as of whome alone is all saluation. The conclusion of the same disputation, is added now in the tenth verse: *And hee is called of GOD, an high priest after the order of Melchisedech:* which woords doo conclude in short summe, all that hath bin spokē: first, that Christ is ourpriest, and hath therefore the name of the high Priest giuen him.

Secondlie, what kinde of Priesthood he hath: not Aarons, for for it Aaron himselfe was sufficient and appointed of God: but another spirituall Priesthood, after the order of Melchisedech. Thirdlie, that vnto this Priesthood he was called of God: to this sense and meaning, the words are plainlie set downe in this 10. verse, as you haue heard of all which wee haue spoken alreadie. Now, because the Priesthood of Christ, after the order of Melchisedech, was not well vnderstood, what kind of Priesthood it should be, of what vertue and grace: therefore the Apostle meaneth more at large to speake of this, that they might vnderstand it, as his manner is often to make exhortation to stirre vp their dull spirits, least they should heare in vaine: so here in the 11. verse, and after following, he maketh a long digression vnto the beginning of the seuenth chapter, both to perswade them to holde a good vnderstanding of all that had been spoken, and to prepare them more diligentlie to other things that should be taught, that so they might all glorifie God, in good wisedome and knowledge of the mysteries of his will. And this exhortation he beginneth thus: *Of which wee haue many things to say, which are hard to be declared, because you be dull of hearing.*

Here, first the Apostle, the more to stirre them vp diligentlie to learne this mysterie of Melchisedech, how it was a figure of our Sauiour Christ, and the Priesthood of Christ was represented in him: he saith, first, that the matter is hard and difficult to be declared, and therefore requireth great heed and diligence.

This place (dearelie beloued) let vs learne well, for it hath many good instructions in it: it is hard, saith the Apostle, and therefore you must adde more diligence to it.

Here first wee learne a good cause, why it pleased God to leaue places in scripture hard to vnderstand, like as

places are easie: for as the easinesse is because none
bee discouraged, but all learne: so the hardnesse is,
lest none should bee negligent and careless: and here-
the Lord hath dealt also mercifullie with vs; for seeing
careles nesse in reading his word, in which his wisdome
sealed, is the taking of his name in vaine: our owne
dooth now make vs take more heede of this sinne:
wee cannot vnderstand or bee edified by it, but with
care and diligence, for so the Apostle here exhorteth
brethren: the thing is hard and difficult whereof wee
take, therefore marke it more carefullie and giue grea-
heede to vnderstand: this then is a good cause why the
Scripture is hard, euen that wee should put farre from vs,
idle sluggish thoughts, and prepare our selues with a
good conscience, and great diligence, as oft as either wee
heare or read the same; and why should it not bee so? Is
there any knowledge and wisdome learned, but by labour
and diligence? To plow thy field, to dresse thy vineyard, to
keepe thy cattell, to builde thy house, to euerie worke,
hath not GOD appoynted care and trauell; no otherwise
hath GOD dealt with his word. The papists not knowing
this, or else dissembling it, they haue tolde vs another
cause why the Scripture is harde, and that is, that either we
should not all presume to reade it, or if wee doo read it, yet
wee should not presume of any vnderstanding of it, other-
wise than the Church of Rome hath taught vs. I doo not
speake one word vntruelie of them, not one of them but
this day they will confesse it. This they teach. The scrip-
ture is harde, therefore euerie man must not reade it: and
if they doo read it, yet hee must vnderstand it after the in-
terpretation of the Church of Rome. Here (I beseech
you) consider it diligently, and tell me whether in such doc-
trine there be any reason, trueth, or godlinesse: we haue a

controuersie with these men, whether the church of Rome be the church of Christ, or of Antichrist: the cause must be tried by the Scriptures: is it any reason now for them to challenge, that we must beleeue the Scripture, according to their interpretations? Is not this to make them iudges in their owne cause? When the Apostle bad vs *trie the spirites, whether they be of God or no*: meant he (trow you) we should trie them according to the testimonie of the church of Rome? When the men of Thessalonica tried the Apostles doctrine, whether it were true or no: asked they the iudgement of the church of Rome? Surely (deerely beloued) all this is but childish follie. Which of vs euer heard any men, who would be Iudges in their owne cause, except those, of whome it is said: aske my fellowe if I be a theefe? and beside this their vnreasonable talke, haue they any trueth in their words? Was there euer true and iust man that claimed this manner of triall? Is it not confessed and agreed vpon among all men, that trueth seeketh no corners? And why runne they for defence to their owne dores home, and feare the open iudgement of all men? Learne of our Sauiour Christ, who is trueth it selfe, saith he not? *If I should beare witnesse of my selfe, my witnesse were not true*: and againe: *if I honour my selfe, mine honor is nothing worth*: that is, if beside the words of his owne mouth, who was the sonne of Dauid, he had had no testimonie, he could haue been no true Prophet: but therefore hee was true, because his heauenly father bare witnes to him, both in his glorious voice, and in the assured testimonie of the lawe and the Prophets, and in all his miracles, which made it manifest that he was the sonne of God. If thus our Sauiour Christ confirmed his credite vnto men, and offered himselfe to be tried by the Scriptures: what proude people are these, and what proude woords are in their mouthes, that would haue no triall but

1.Ioh.4.1.

Act.17.11.

Ioh.5.31.

Ioh.8.54.

doings, but the censure and iudgement of their own
braine? Againe, this vnreasonable and vntrue speach,
the Church of Rome onely must expound the Scrip-
ture, because they be hard; is there any godlinesse at all in
saying? Is it not taught vs many times, that if wee loue,
feare, honour, serue God, wee must obey his word, keepe
his ordinances, make all his lawes the rule of our life? How
can doo they loue God, or what godlinesse is in them, that
giue not Gods word credit in it selfe, but make the trueth
of it to stand vpon their owne vnderstanding? This now
we knowe: the hardnesse of Scripture is not, that wee
should abstaine from reading and hearing it, not because
we should trust the interpretation of the church of Rome,
but because we should with great and earnest affection, ap-
ply our studie, and pray vnto God to lighten our mindes,
that we may be taught of his spirite.

Now further let vs consider yet these words of the A-
postle: *Because you bee dull of hearing*: not onelie (as I haue
said) they teach vs, because of the hardnesse of the Scrip-
ture, to take more heed vnto it: but also very plainely and
manifestly they teach vs, by what meanes the Scripture be-
commeth hard vnto vs: that is, through our dull hearing.
And who so euer he be, to whom the Scripture is hard, let
him accuse his owne dulnesse: and whosoeuer blameth the
Scripture in this behalfe, hee blameth himselfe, both of
slowe eares and of a faithlesse heart: for, is there any thing
more plaine than those woords? Therefore it is hard, be-
cause you bee dull of hearing? Take away from the man
his dulle eare and a careleſse minde, and thou hast taken
from the Scripture all obscuritie and darkenesse: leaue
the man in his negligent minde, and thou makest the
Scriptures, as hard as anie darke speache, or riddle:
I beseeche you, the more to confirme your faith in this

perſwaſion, marke how often in the Scriptures it is taught vs, that nothing maketh the Scripture hard, but
Cap.4.2. our infirmitie: our Apoſtle here once taught it by ſaying, *The word (ſaith hee) did not profit them, becauſe it was not mixed to them with faith.* Saint Peter, when he had ſayd of Paules Epiſtles, that many things in them were hard to vnderſtand, hee addeth: *which the vnlearned and the vnſtable peruert, euen as they doo all other Scriptures:* heere you ſee
2.Pet.3.13. gaine the Scripture is hard, but you ſee to whom, and why to the wicked, becauſe they are wauering minded, and will learne nothing, be it neuer ſo plaine. S. Paule alſo ſpeaking of the vnderſtanding of the myſterie of the Goſpell, ſaith
1.Cor.2.14 plainely, it is the Carnall man that perceiueth not the things of God, and in deede hee can neuer vnderſtand them, becauſe they bee diſcerned ſpirituallie. Our Sauiour Chriſt himſelfe, being asked this queſtion, why he ſpake ſo darkelie and in parables, hee anſwereth thus: *To you it is giuen to*
Mat.13.10. Mar.4.11. *knowe the myſterie of the kingdome of God, but to thoſe that are without, all thinges are done in parables:* could hee ſpeake more plainelie? His word is not hard vnto his children, but to ſtrangers, to infidels, to men without GOD in the world, to thoſe hee ſpeaketh darkely: then (dearely beloued) this caſe being ſo cleere, let vs be bold to ſay to all that accuſe the word of God of hardneſſe, as S. Paule hath ſaid
2.Cor.4.4. before vs: *If the Goſpell be yet hid, then is it hid to thoſe that periſh, in whom the God of this world hath blinded their vnbeleeuing minds, that the light of the glorious goſpel of Chriſt ſhould not ſhine vpon them:* for otherwiſe, the ſecret of the Lord is reuealed to thoſe that feare him, and his woord is a lanthorne vnto their feete, and a light vnto their ſtepps: it is not
Prou.14.6. hard, but as Salomon ſaieth, *It is eaſie to him that will vnderſtand: hee is a ſcorner that ſeeketh it and cannot finde it.* Moſes ſaieth: *This commandement which I command thee*

not hid from thee, nor farre off. It is verie neere vnto thee in thy mouth, and in thy heart to doo it. Deu. 30. 10

The Prophet Oseas of the iudgements of God vnto his people, that they Ose. 6. 5.
were as the morning light. And the Lord saith by the Prophet Esay, I haue not spoken in secret, nor in a place of darknesse Esay. 45. 19
of the earth: I said not in vaine to the house of Iacob: Seeke ye me.

If thus the doctrine of saluation were preached, while the people were taught by signes & figures, how cleare is it now since the sonne of righteousnesse hath shined in perfect light? what wrong is it to say still, the scriptures are dark, & to make them to be Sphynx his ridles, or the winding Oracles of Apollo, which are the cleare words of the liuing God. I appeale to your owne consciences, all that haue experience, whether haue you found such hardnesse in scripture, or whether do you easilie see how wee are saued in Iesus Christ, and what obedience wee owe againe vnto God. I am sure, there is none of you, that with a single eye haue come to reade the scripture, that were euer driuen back with any hardnesse of it. How is it then, and why doo the Papists still crie out of the hardnesse of the word? why see they not this easines as well as we? sure, I will tell you, and the Lord is witnesse, how I tell you true. Those men, they haue come *neere vnto God with their mouth, and honored him with their lips: but their hearts haue been farre* Esay. 29. 10 Matth. 15. 8
from him: and they haue worshipped God in vaine, teaching doctrines which were precepts of men: and for this cause, God hath couered them with a spirit of slumber, and hath shut vp their eyes: and the Gospell is vnto them, as the words of a booke that is sealed, so that, whether they bee learned or vnlearned, they can reade nothing. This is the great & hidden cause: their sinnes haue found them out, and Gods iudgements haue blinded them. Another cause, and that I told you before, is, because they would leade vs blindfold

after the Church of Rome: and this cause I make of mine owne head, themselues (as I said) will confesse it. For this is a solemne decree in their late generall counsel of Trident, the 4. session, the 2. Canon; that it belongeth to the holie mother Church, to iudge of the sense, and interpretation of the scripture; neither must wee presume to take those interpretations, although they were such as were euer meete to bee openlie taught and published. And the great Doctor Hosius saith thus; if we haue the interpretation of the Church of Rome, although wee see not how it can agree with the words of the text, yet we must beleeue it. But are not these (think you) vnreasonable words? If you bee not, examine moe of their witnesses, and at last you shall find it and confesse it, that they are not onlie vnreasonable, but exceeding shameles men, while they hold this; that the scripture is hard, and to be vnderstood after the Church of Rome: for thus they haue termed the scriptures, *dead a thing without life, a dumbe iudge, a nose of waxe, a blacke spell, inken diuinitie*: these and such other words are witnesses against them to all the world; and their owne bookes are extant: and with what spirit then haue these men spoken? surelie, not with the spirit of the father Dauid, or of his sonne Salomon, who say: *The lawe of the Lord is perfect and conuerteth soules: it giueth to the simple sharpnesse of wit, and to the children knowledge and discretion*: nor with the spirit of Paule, that saith: *All scripture is inspired of God, and profitable to reproue, correct, instruct, and to make a godly man perfect to euerie good worke*: this is not to call the scripture a waxen nose, or inken diuinitie, but these speeches are much more agreeable to the spirit of the olde heretiques, which said, the prophecies were dreames. But to let these vncomelie speeches go, and to come againe to our purpose. They crie out still, that the interpretations of the Church

Illiricus, in norma. cõcilij. Sleyd. li. 23. Kemp. in exam. concil. Trident. sess. 4. can. 2

Psal. 19. 7; Pro. 1. 4.

2. Tim. 3. 16.

some are the sense of the scripture. And would you not now thinke, that these interpretations of the Romaine Church, were meruelous wise, graue, mysticall, seeing they would haue all the world thus to reuerence them? See therefore what they are, and iudge: I will alledge vnto you some of them, in the weightiest matters of faith. You are able to iudge what I say: these are their most learned expositions of all other, in which they boast not a little. Christ saith: *Thou art Peter, & vpon this rock will I build my church:* ergo, the Pope is head of the Church? how groweth this conclusion? forsooth thus: if vpon this rocke Christ will build his Church, then vpon Peter, for Peter signifieth that rocke. If vpon Peter, then vpon Peters successour; for the faith doth cleaue vnto the chaire, and Peter maketh his successour inheritour of all his goodnesse. If to Peters successour, then to the Pope, for Peter was Bishop of Rome. And if the Church bee built vppon Peter, then Peter was head of all other, and so the Pope is head of the Church: these collections bee not theirs, let me bee reproued as a slanderer: if they be theirs, then be you wise to vnderstand what their religion is: for all these collections are vtterlie vntrue. It is vntrue that Peter is that rocke vpon which the Church is built: for our Sauiour Christ himselfe saith, he that heareth my words and performeth them, he buildeth vpon the rocke. It is vntrue, that what faith Peter had, the same must bee left to Peters successours: for Scribes and Pharisis, buyers and sellers, succeeded Moses and Aaron. It is vntrue, that Peter was Bishop of Rome; for he was the Apostle of circumcision, therefore it was vtterlie vnlawfull for him, to be a Bishop among the Gentiles.

Cusan ad Boemios. Epist. 2. Dist 40. Non nos, in glossa.

Math. 7 24

Againe, they reason thus. The Apostles say to Christ, *Behold, here are two swords:* therfore the Pope hath both temporall and ecclesiasticall gouernment: might they not better

haue

haue reasoned, when Peter would haue vsed one s
Christ commaunded him to put it vp, therefore m
sword at al belongeth to him. Againe, they say: Chri
miseth to his Apostles, the comforter which shall
them al trueth, therefore the Church of Rome cannot
how bring they al the Apostles to the Pope of Rom
doo they drawe it that was spoken in Ierusalem, two
sand mile out of Italie, that it was ment onelie of the
of Rome? Againe, they say, the sinne against the
Ghost, shall neuer be pardoned, neither in this world, n
the world to come: *Ergo*, there is a purgatorie; such
their proofes in their greatest mysteries. And is not
(trow you) a miserable doctrine, which hath no plain
direct scripture, but by such wrested & strange expos
can onlie be prooued? And this I speake of their best e
sitions, which to this day they hold and reuerence: but
nite other expositions they haue, and in times past of g
test accompt, for they are written in their Masse boo
their Portesses, their Pontificalls, their Legends, their D
crees, their Counsels, their lawes, that you may be sure th
were expositions of generall consent & greatest force, h
so euer now some would dissemble them; and these
such expositions, as I assure you, and I beseech you to
leeue it; for before the liuing God you shall find it one d
true: the mad men in Bedlem cannot speake more foo
lie; they reason thus. Peter drew his sword & cut off
chus eare, therefore the Pope is head of the Church.

Vide pet. Cra. to. 1. conc. to to — world was finished in seuen daies, therefore none must m
rie within seuen degrees of kinred. God made two g
lights, the Sunne and the Moone, therefore as much as th

Anton. in sum. Par. 3. tit 22 Cap. 5. — Sunne is brighter than the Moone, so much the Pope
greater than the Emperour. The Prophet saith, behold
face of thine annoynted: this, saith the pontificall, is
flesh

...ler ouer the Popes Legate, when he kneeleth be- 33. q. 3.
...e Altar. Behold I send my messenger to prepare thy
...before thy face, saith God by his Prophet Esay: the
...call vseth this as a prophecie fulfilled, whē the Popes
...meeteth the Emperour, to receiue him into any Ci-
... I haue found Dauid my seruant, and annoynted him
... holie oyle. My loue is beautifull among the daugh-
...f Ierusalem. This they applie to Kings and Queenes
... the Cleargie receiue them personallie into their
...rches. The Prophet saith: sprinkle me Lord with ysop
... I shalbe cleane: that they applie to the Priest sprinkling
... holie water. Lift vp your head, O ye gates, and ye e-
...lasting dores lift vp your selues: that is, when the Clarke
...eth the Church doore for the Priest to come in with
... Crosse on Palme Sunday. Ten thousand such applica-
...and expositions are in their bookes, such (I say) as I
...ke no bedlem man could deuise more vaine & fooliſh.
...w, if any of them bee ashamed of these doings, I pray
...OD that shame may bee the triall of their countenance,
...ich testifieth against them, and so bee in them a good co-
... of repentance: if they will not bee ashamed, then the
...th of the Lord is not turned away, but his hand is stret-
...d out still, till he make their madnesse knowne vnto all
... world, & make them a hissing among his people, who
...e so prophaned his word of life. And thus much touch-
...g the hardnesse of the scripture, which the Apostle heere
...aketh of.

It followeth in the Apostle: *for whereas considering the time you ought to bee teachers, yet haue you neede againe that wee teach you the first principles of the word of God, and are become such as haue need of milke and not strong meate:* this is the cause why the Apostle said they were slowe of hearing, because they had profited no more in knowledge: a great while the

Gospel

Gospel preached and professed among them, yet they [illegible] ignorant, that they knewe not the principles of their Christian faith. Wee haue had a great while the Gospell preached, wee might haue been by this time Doctors, if we would haue learned, I say not euerie day, or weeke, or moneth, but euerie yeare a little: and what a shame is it for vs, if yet we be ignorant in the principles of faith? How manie Sermons haue wee heard, or read in vaine? how many times haue we made the sower to sowe his seed in the high waies, or among the thornes, and stones? If in 15. yeares we be scarce past our A.B.C. when doo wee hope that the secrets of the word shall be reuealed vnto vs? Are so many yeares so small a portion of our life, that we may giue them to vanitie and learne nothing? the Lord grant that we may better looke vnto our selues: and seeing euerie day taketh away part of our life, and maketh this earthlie tabernacle more to corrupt, let euerie day bring increase of knowledge, and adde to our life, that when our course is runne, our faith may bee kept, and wee may finde the crowne of righteousnesse, which God hath laid vp for those that be wise of heart. Or, if this counsell of the Apostle will not perswade vs, but by leasure in fifteene yeares to come we will learne hereafter, I assure you, our graues will meete many of vs in our waies, while we are yet dull in learning, and when then shall be the time in which wee will enioy our knowledge? Let vs looke therefore to our selues, for I am afraide this sharpe rebuke of the Apostle, is as iust against vs, as it was against them: and it must needs make vs at last ashamed, except it make vs in time repent our sluggishnes.

And here by the way, I beseech you to marke well this place, to see the difference of the spirit of trueth and the spirit of error. The Apostle checketh the people, because they

be

dull of hearing, that the word of GOD is hard vnto them, which ought to be most familiar and easie. He rebuketh them of ignorance, that in so long time they haue not learned to be Doctors in Christianitie, able to teach others. He threatneth them, that if this great sinne be not amended, they can looke for no other, but that vengeance and wrath shall be a recompence vnto them. Thus the Apostle saith: but what saith the false apostolicall man, the Pope of Rome I forsooth, he praiseth them of great modestie, that will not presume to reade the scripture, as those which are hard and obscure writings: he alloweth well of learning nothing, and after many yeares, to bee neuer the wiser; for ignorance (saith he) is the mother of deuotion. He blesseth women that haue no wisedome in them, and though they know not how to giue accompt of their faith; yet he biddeth them beleeue as the Church beleeueth, and they shall be saued. Can any thing bee more contrarie to other, than the Apostles doctrine is contrarie to this? why then do we not yet cast him off for shame, and bid, fie vpon the beast, that speaketh so presumptuously against the word of God? let him and his foolishnes perish together; but let vs learne the knowledge of the Lord.

It followeth: *For euerie one that vseth milke, is inexpert of the word of righteousnes, for he is a babe.* The Apostle before, prouoked them to diligence: first, because otherwise the reproche would be shamefull vnto them. Againe, because it was vnseemely, after so long time to haue profited so little. Now, he admonisheth them by shewing the great hurt which shall come vnto them by their ignorance and rudenesse: and saith, that while they are such, they can neuer knowe the precious and hid treasure of righteousnesse, which Christ hath giuen onely to those that are wise, and haue learned the blessed Gospell. For better vnderstanding of this,

you

you must knowe this figuratiue speech of the Apostle, milke and strong meate: by milke, he meaneth the grosse principles of doctrine, as himselfe after declareth, as of repentance, of faith in Christ, of baptisme, of the resurrection, and such like, set out briefly in generall termes, and according to the capacitie of children, with which they are prepared to the kingdome of heauen, and must still grow vp in more vnderstanding, till they do see with all the Saints, the height, the depth, the length, the bredth, of Gods vnspeakable goodnesse in Iesu Christ, which the Apostle calleth here the word of righteousnes. Now, if we will abide still in our first instruction, and when gray haires shall be mingled with our blacke, yet then still we will be children in vnderstanding, the Apostles words shall be iustified in vs, we are not meete disciples of the excellent knowledge of the Gospell: for he that is still at his milke, hath not yet tasted of the word of righteousnes, which is strong meate.

And it followeth in the Apostle. *For strong meat belongeth to them that are of perfect age, which through long custome haue their wits exercised to discerne good and euill.* In these words the Apostle maketh it more plaine, what is milke, and what is strong meate, and why they are so called: that is milke, which agreeth to beginners, and such as haue little experience: that is strong meate, which is for old practised men, and such as haue wisedome to iudge betweene truth and falshood. And thus much briefly of the sense of the text: out of which, what instructions we haue to gather for our owne edifying, I will speake more at large, God willing, the next time. Now let vs pray, &c.

The fixe and twentie Lecture, vpon the 13. and 14. verses, before mencioned, and so foorth vpon the 1. and 2. verse of the sixth Chapter.

For euerie one that vseth milke, is inexpert in the word of righteousnesse: for he is a childe.

But strong meate belongeth to them that are of age, which through long custome haue their wittes exercised, to discerne both good and euill.

CHAP. VI.

Therefore leauing the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe the foundation of repentance from dead workes, and of faith toward God.

Of the doctrine of baptisme, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.



HAue heard already, what reprehension the Apostle hath hetherto made, of the slacknesse of the people, in learning the mysteries of Gods word. First, because they haue beene so carelesse, that they haue made the word hard vnto them, that they cannot vnderstand it: I tolde you, that who so euer hee bee that accuseth Scripture of hardnesse, the Apostle concludeth against him, that he hath a hard and dull heart. Secondarily, hee taketh them in respect of the time, which hath been so long, that they might now haue taught other, yet they need

to bee taught themselues, yea euen the beginnings. And here I wish vs to looke well vnto our selues: for all we knowe how long the time hath been, in which the Gospell hath beene preached vnto vs, and how little wee haue profited, God knoweth. Thirdly, he blameth them for their slacknesse, because by it they spoyle themselues of a great treasure: for while they be thus rude and ignorant, the word of righteousnesse, that is, perfect knowledge, cannot be taught vnto them, neither can they be partakers of the excellent knowledge of the Gospel of Christ: but it is vtterly impossible, euen as it is for children to eate strong meate. Then he sheweth who be strong, euen those that haue their wisdome perfect, so that they can iudge betweene good and euill.

To this purpose are these last words of the Apostle: *Euery one that vseth milke, is inexpert in the word of righteousnesse; for hee is a childe: but strong meate is for the perfect, which through long custome haue their wits exercised, to discerne both good and euill.*

Firstly, we haue here to learne this principle of Christianitie: hee that is rude and ignorant, cannot apprehend the excellent knowledge of the Gospell of Christ: that is, he can say no more but this: I beleeue in one God: wee must repent vs of sinne, we are saued by faith: we must worship God in spirite and truth: wee are baptised in the name of the Father, the Sonne, and the holy Ghost: we beleeue the resurrection of our bodies: wee looke for eternall life. Such like confessions in general words though all this is confessed with a single heart, and a minde willing to learne more, GOD may and will for his Christs sake accept it vnto saluation: yet wee that haue receiued of the Lord both time, and abilitie, ought more exactly to vnderstand: if wee will not be despisers of the manifolde grace

ded: as for example, the childe is taught, that there is one God and aboue al, & to worship him alone, whom he confesseth in three distinct persons, the Father, the Sonne and the holy Ghost. Surely, a young Christian man, when with this faith should humble himself before God, and crie: *Our Father, which art in Heauen*: no doubt, God would heare his prayer: yet notwithstanding, seeing this mysterie is not only taught in generall termes, but is set forth also in more particular points, in knowledge of all, we must looke for the fulnesse of our comfort and reioycing, which now wee haue in God. Thou saiest, I beleeue in God the father almightie: thou saiest well, and it is a holy confession, if thou haue heard no more: but if thou hast also learned, that God is a spirite, not of the nature of man, nor like vnto the idols of the Gentiles, nor like vnto any creature that thou hast heard or seene: but a nature of maiestie and glorie, incomprehensible and aboue the thoughtes of men: then thou oughtest heere to exercise thy senses with such meditations, how great & glorious the Lord is, whom thine eye cannot see, thine heart cannot conceiue, no creature in Heauen or earth can resemble vnto thee: so thou shalt learne obedience, to say vnto thy senses, and vnto thy carnall heart, what haue I to doo with you? All carnall imaginations and thoughts of man, be they neuer so high, of Kings and Emperours, of gold and pretious stones, they are vile and filthy to carie into heauen: if thine imaginations will resemble them to the God of glorie, thou dooest but fill thy soule with corruption and rottennesse: thy foolish thoughts shall breed an vnbeleeuing heart, and thou shalt bee the foole which searcheth the maiestie, till hee bee ouerwhelmed of the glorie: for thy God is a spirite, and a spirite and faith thou canst onelie see him. Thou shalt now hate and detest the Idoll and Idoll maker, which

haue fashioned thy God like vnto an olde man, with a
beard, which haue made him sit as in a chaire of estate,
giuen him Angels in gold and siluer, and flaming fire to
about him: this is shame aboue all shames. To say vnto a
King, thou art a slaue: and vnto the nobles of the earth, ye
are villaines: they bee words of honour in comparison of
this vnspeakeable sacriledge, to say vnto God, thou art like
a man. Againe, when thou saiest, thou beleeuest in the
Father, the Sonne, and the holie Ghost, thou saiest well,
and acknowledging in thine heart, three persons and one
God, in a mysterie which thou canst not expresse, thy faith
is accepted. But when thou heareſt, the father to be called
the God of all grace, the author of life, being, and moouing:
when thou heareſt the sonne called the shining brightnes
and ingrauen forme of the father, of whose fulnesse we
receiue all increase of grace: when thou heareſt the holie
Ghost called the comforter, the spirite of sanctification, the
pledge of thine election: when thou heareſt that the father
hath eternallie begotten his sonne: the sonne eternallie be-
gotten of the father: the holie Ghost eternallie proceeding
from them both: in all this shal we learne nothing for more
cleare knowledge of our faith? Shall we not here confesse
the person of the father to be the beginning & fountaine of
all goodnes, glorie, life, and immortalitie, that we our selues
and whatsoeuer is vnto vs happie and blessed, all is onelie
of his free grace and mercie? Shall wee not confesse that
truelie and naturallie, hee is the father: and because, he hath
eternallie begotten his sonne, that his sonne is one GOD
with him without beginning? And shall wee not humble
our soules, faithfullie to beleeue this, and neuer to searche
or inquire of, how it is? For our vaine and corruptible
hearts, how can they see eternall and euerlasting things?
And because the sonne is the image of his Father, shall we

not

learne that wee knowe nothing of God, nothing at all of his nature, godhead, maiestie, working, will, power, honor, life, and continuance for euer: nothing (I say) but that we haue seene and heard in Christ his sonne; for hee is the shining brightnesse of his glorie. What haue I to do with men, or with the children of men? What counsell can mine owne heart minister vnto mee, I must robbe the sonne of God of his honor, or I must confesse I knowe nothing of God, but in him onely. Againe, if of his fulnes we receiue, wee haue no felowship with God: but in him, all grace, mercie, life, and immortalitie: to him it belongeth, of him wee haue it, and for his sake it is giuen vnto vs. So likewise, when the spirite is saide to be our comforter, to proceede from the father and the sonne: we confesse hee is one in nature & godhead with the father and the sonne, in personall substance, proceeding eternallie from them both, and because eternallie, therefore incomprehensibly, which wee beleeue in faith, and will not search by reason; onelie we waite and reioyce in hope, till God strengthen our eyes to see his maiestie, and then our hearts shall be wise to comprehend this distinction of the persons. Now, this spirit being our comforter, we acknowledge that it is the person of the holie Ghost, which putteth his grace into our hearts, to make vs wise, faithfull, holie, and so sealeth vnto vs in full assurance, our inheritance that is in Iesu Christ, according to the free purpose, and good will of God his father. Besides al this, to confes the humanitie of our Sauiour Christ, how in his owne person he hath borne the punishment of our sinnes, and ouercome the diuell, who held vs in bondage: how hee hath sanctified our nature in himselfe, and made it meete to stand before the presence of God, onelie by faith, freelie giuing vs his blessings. These and manie other things taught vs in the Scripture, to our exceeding

comfort, shall wee neglect them, and learne onelie the confession of children; I beleeue in God the Father, God the Sonne, & God the holy Ghost, three persons and one God? Sure if wee will doo thus, I see no other, but that the lesse Children through Gods infinite mercie, shall bee saued, for the little knowledge that they haue learned: and wee by his iust iudgements worthie to bee condemned, for his manifolde wisedome which we haue despised. Then (deerelie beloued) if we will not alwaie bee children, neuer learned in the word of righteousnesse; let vs not onelie holde the generall principles of our faith, but so farre also as particular points are taught and mentioned, let vs wiselie learne them, till wee may feele in our selues good increase of Gods spirit, to loue him, to feare him, to walke before him, with all our heart and in all the waies which hee hath appointed for vs.

Now in the words folowing. *But strong meate is for the perfect, which through long custome haue their wits exercised to discerne betweene good and euill.* Here appeareth, as I saide, who are children and who are strong: they are children which haue not yet had triall and experience whereby they might bee rooted in faith, and confirmed by knowledge against all falshood and errour: which kinde of childhood, Saint Paule telleth the Ephesians, at the last we ought
Ephe.4.14. all to leaue off, *and grow vp in the vnitie of faith, and of the knowledge of the sonne of God, into a perfect man, and to the full measure of our age in Christ: that we be not alwaies children, wauering and carried about with euerie blast of doctrine by the deceite of men with craftinesse, which lie in waite to deceiue.* And as this is a plaine description of Children: so, as plainelie here the Apostle sheweth who are perfect men: euen those that are able, with wise senses, to iudge betweene good and euil, that is, who haue their mindes lightned with the word

of

of God, so that they are able to trie what is acceptable and well pleasing vnto God. Now (deare lie beloued) if these words be plaine enough, giue me leaue to beseech you in this plaine case, as Paule beseeched the Corinthians in the like: *My brethren, be not children in vnderstanding: be children in malice, but in vnderstanding be of perfect age:* and if you see the plaine and manifest meaning of the Scripture, what it ihe wise, and beleeue it: and confesse this, that wee ought to be learned in Gods word, so that we haue good ground of our faith, and be able to confute falshood. As now in our owne daies, wee see the Pope claimeth authoritie, that hee can dispense against the word of God: but if our wits be exercised in the knowledge of the word of truth, we doo see where the sixe tribes of Israel do curse such presumption. 1. Cor. 14. 20.

In the 26. of Deuter. vppon mount Ebal, Ruben, Gad, Aser, Zebulon, Dan, and Nephtalim they pronounce a decree: *Cursed be he that confirmeth not all the words of this booke, and all the people shall say, Amen.* If to confirme and ratifie, be not to repeale or giue contrarie dispensation, then all the Israel of the Lord must accurse his blasphemie, that wil dispense against the word of God. Wee see, the Pope vseth a triple crowne, & challengeth honour aboue Emperours & Kings: but if we haue learned the commandement of christ, and are lightned by it, to iudge betweene good & euil: when Christ saith, *Kings of the nations reigne ouer them: and their rulers are called gracious Lords: but it shall not be so among you:* we must needes knowe the Popes pride is intollerable, which taketh such honour vnto himselfe. Luk. 22. 25. *Anti-christian pride.*

We see how they crie against vs: *the Church, the Church:* and make vs beleeue that they are the Church, and they cannot erre: but if wee bee exercised in the Scripture to discerne betweene truth & falshood, we know that Christ hath built his Church vppon the rock, which rock is not Peter

and his successours in Rome (as the Pope expoundeth it)
Matt.7.24. but our Sauiour Christ saith, *hee that heareth his word and*
Matt.16.18 *beleeueth, hee is the wise man that buildeth vppon the rocke, and neither stormes, nor tempests, nor the gates of hell shall preuaile*
Ephe.2.20. *against that building*: and Saint Paule saith, *the foundation is the rocke vpon which wee be build, is the doctrine of the Apostles and Prophets.* And who so euer commeth vnto vs, and bringeth vs not that doctrine, though they say they bee Apostles, yet they be lyers: and though they say they be the Church, yet they are an assemblie of theeues and murtherers.

Let vs then be wise at the last: it is not ignorance, it is perfect knowledge: it is not infancie, it is ripe vnderstanding, that must commend vs vnto God.

And marke it well, that you may know what God requireth of vs. That which is here translated, *long custome*, the apostle calleth it ἕξις, that is, a knowledge with long studie and practise learned, as lawe in the iudge or counsellor, as physicke in the learned expert physician, so must diuinity be in vs.

Againe, he saith: we must haue our senses exercised, it is not enough to knowe, nor to knowe much, but wee must bring the practise of it into our life, neither concealing our knowledge, nor witholding our obedience, but with minde and bodie testifying our faith, till experience teach vs, that Gods spirite hath the victorie in vs. Lastly, he saith wee must bee able to iudge betweene good and euill, or as
Rom.2.18. S. Paul termeth it, able to trie the difference of things one from other: that is, that wee may knowe how to discerne betweene Gods wisedome, and mans vaine inuentions betweene trueth and falsehood: betweene vertue and vice not as the manner of some is, that still bee babes, and woorse than babes, with whom if you will reason of their religion, to perswade them by the woord of trueth, they

will say, I am not booke learned, I cannot dispute with you, let me alone with my faith, other men haue been as well learned as they be now, I am sure they beleeued otherwise: are not these miserable people? & are not they more miserable, which thus haue seduced them? and shall not we thanke God this day, who hath saued vs from such vnspeakable madnesse, both of the cursed teacher, and of the wretched disciple? yes (dearelie beloued) let vs thank God, and let vs leaue the blind leaders of the blind: & let vs pray, that God would giue vnto vs according to his glorious riches, the strength of his spirit in the inner man, that by faith Christ may dwell in our hearts, and wee may apprehend with all the Saints, the height, the breadth, the length, the depth, and knowe the loue of Christ, which is aboue all knowledge, and be filled with the fulnesse of God.

Now it followeth in the sixt Chapter. *Therefore, leauing the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe the foundation of repentance from dead works, and of faith towards God &c.* In these words, the Apostle first maketh the conclusion of his exhortation, therefore let vs leaue the beginnings, and go forward vnto perfection. In the words following, he sheweth by particular poynts what is this beginning beyond which wee must go, that we may bee perfect, and he numbereth foure poynts, repentance from dead works, faith towards God, the resurrection of the bodie, & eternall iudgement: which principles were learned and confessed of Christian mens children, in the day of their confirmation, of Gentiles that came to the faith of Christ in the day of their baptisme: in this meaning, some thinke hee calleth these forenamed poynts, the doctrine of baptismes, and laying on of hands: meaning thereby, that seeing this confession and knowledge is in vs then, when first wee are receiued into the fel-

lowship of the Church, to bee partakers of their mysteries: how ought wee of all duetie to growe vnto greater knowledge and wisedome, when now many yeres we haue had of the Church, and daylie taught all the counsels of God? or, it may bee, that the Apostle here reciteth the manner of Catechising, vsed then in Churches, for instruction of children: in which they were taught especiallie, these fiue principles of religion, what they are, and how they should learne them; that is, Repentance, Faith, Baptisme, Laying on of hands, the Resurrection, and Eternall iudgement: which things beeing first learned of them, and giuen vnto them in bookes, such as our Catechismes are, the Apostle may seeme to speake thus. Let vs not alwaies be beginners, when we were yet children, we learned this: since so long time hearing the word preached, and religion more perfectlie taught vs, how shall wee bee blameleſſe, if we learne no more? By which words, the meaning of the Apostle is to giue vs no time of rest, when we should thinke we were wise enough, we neede learne no more; but as long as God continueth our life, so long wee should continue our studie, still to knowe more of his vnsearchable wisedome and goodnesse.

Touching the learning of these things, to bee milke and meate of children, I tolde you before by some examples, how wee might vnderstand it; it is milke, to knowe these things in the simplicitie of the words; it is strong meate, to bee able to distribute them into euerie part, and applie it to our selues in our life. Repentance, whereof he first speaketh, hath heere a sorrowe and purpose of amendment, as these affections can be in children, which is, to be grieued, or weepe, for a thing done, and to beware afterward for feare of the like; but the wise and graue man, that hath profited in the schoole of Christ, his sorrowe sinketh much

deeper

ance: he remembreth by good accompts, what things the Lord hath done for him, how hee hath blessed him, from what present perils he hath saued him, & how againe himselfe hath been euer vnthankful, vnworthie of the least of all Gods mercies; yea, by many speciall crimes, deserving wrath and anger: which thoughts doo worke in him troubled spirit, and pensiue soule; so that, not onlie teares, but the state of the whole bodie, sheweth the griefe of his mind; and not the bodie onlie, but in all his life it worketh great care, much praying, anger with our selues, feare, desire, zeale, punishment also, that by iudging our selues wee may preuent the iudgement of God: it maketh vs detest our sinne, and the remembrance of our sinne, as in the Acts of the Apostles, they burne their books of sorceries, which were of great price and value: and as S. Iude saith, *they hate euen the coate spotted with the flesh*: and according to this is the amendment of their life, with al loue and desire. If they haue been extortioners, they will make restitution; if they haue been vsurers, they will giue backe increase; if they haue giuen their hands, and knees, and members of their bodies, to the Popish Masse, with all their strength now againe they will detest it, and make it knowne, they hate their first sinne: this manner of repentance, is strong meate of perfect men.

The second poynt here spoken of, is faith toward God, of which, so much as may bee apprehended of children, is called milke: as to beleeue that God the father of his great loue gaue his onlie begotten sonne Iesu Christ, to be made man, who in his bodie might fulfill all righteousnesse, and beare the punishment of sinne, which also by the power of his spirit he ouercame, and hath gotten eternall redemption, for all that shall beleeue. But so to examine this faith wisedie, and according to scripture, that when we finde the

beginning

beginning in God the father, the worke in God the so[n] the applying and bestowing of it in the holie Ghost: and when we bee wise, so to distinguish these graces in eue[ry] person, that yet wee diuide them not, as taking away fro[m] the one vtterlie, whatsoeuer especiallie we giue vnto the o[ther]: this I say, when wee haue so learned, that wee seeke the glorie of sauing health is in God, no merite or desert in man, but that without the lawe, the righteousnesse of God is laid open vnto vs, witnessed by the lawe and by the Prophets, then we be perfect to feede of this strong meate, that faith alone iustifieth. Againe, when wee knowe that this is the gift of God, with whom there is no chaunge, nor the dowe of chaunge, but he is constant in his loue for euer: when faith hereof taketh boldnesse, that neither height nor depth, nor life, nor death, nor Angels, nor principalities, nor powers, nor any creature shall euer bee able to remoue vs from the loue with which God hath loued me: this assured boldnesse is the meate of the man of God, who is perfect in faith.

Likewise baptisme, the third thing here mentioned, the milke of it, is to knowe, that by it they be sealed into the couenant of Gods grace and mercie, which he hath to the fathers and their children: but to knowe by this, how to bee baptised into the death of Christ, that as he is risen again from the dead, so wee should walke in newnesse of life: that is, to know that our baptisme representeth vnto vs, the free forgiuenesse of our sinnes, washed away with the blood of Christ. While as he died, and was buried for our sinnes, so wee also should die vnto sinne, that it haue no more rule in our mortall bodie: and as he rose againe from the dead, so that death hath no more rule ouer him: so wee should after liue in newnesse of life, offering vp vnto God, our bodies and our soules, who hath redeemed them, and purchased

vnto himselfe. To know all this according to the
ure, is the perfect knowledge of our baptisme.
mission of hands, that was a solemne ceremonie vsed
prayer, in which it was declared, that the parties were
ived of God into his Church, according to the faith of
, which then they professed: this was the milke
children had feadon. But to see in it a free and bold
ession of faith, before all men to be holden and a holie
, or promise, in which they bound themselues to per-
holinesse, by the laying on of hands, as by a solemne
, to haue it witnessed of the Lord they were his chil-
and to witnesse in themselues, they would abide the
s of the holie Ghost: to bee short, to promise a per-
ance of all, whatsoeuer was hoped in vs, in the day of
baptisme: this is the strong meate. And this which this
ought to bee practised, as a thing verie profitable in the
rch of God, it is miserablie defaced by the Papists: for
ere it was in the Church of God an vse, that Christian
dren should bee taught the principles of faith, which
they had well learned, & could giue a good accompt
their faith, then in the open congregation, with prayer
laying on of hands on their heads, they were declared,
e receiued as partakers of the graces and sacraments of
Church: this good order the Papists haue chaunged,
made them a sacrament of confirmation, onelie by the
op to bee ministred, and by him to little children of no
wledge, to whom he giueth a newe godfather or god-
ther, which should speake for them when they cannot
e for themselues. And whereas in the scripture, this
been euer a ceremonie, in solemne blessings, in sacri-
s, in admitting ministers, in giuing spirituall gifts, and
where vsed but onelie with prayer; this order seemed
e to them, that knewe no end of their owne inuentions:

and

and they would needes haue Crosses, Tapers, Oyle, Surplesses, &c. without which there was with them confirmation: thus in this as in all things, prophaning holie ordinance of God.

The resurrection of the bodie, another poynt here mentioned, was for children, that they might knowe their bodies should not die, as the bodies of beasts, to consume in earth and not returne; but that they should rise again the latter day, and their owne bodies should bee made immortall: but in this also, to see the glorie, what a bodie it is which shall liue for euer, which shall bee made like vnto the bodie of Christ, which shall bee made able to stand in his presence and behold the glorie of GOD, which shall be set free, from sorowe, care, sicknesse, death, and all miserie.

This mysterie which the Angells of God desire to behold, when we can wiselie see it, and knowe therefore that we are but pilgrimes and strangers: another countrie is our owne; which God hath made and not man, in which we set our heart, with all the delight and pleasure of it, in which to reioyce: this is the strong meate with which the hope of the resurrection feedeth perfect men. Last of all, here is mention made of eternall iudgement, which was taught to children, that they might knowe, when all bodies should arise againe, then the Lord would set a day of his iudgement, in which he would iustifie and crowne with immortall glorie, all his children, and cast out into darknesse and endlesse condemnation, all the wicked and reprobate. And so to haue knowledge of this iudgement, that wee now by hold in faith, how the Sonne of man shall come with maiestie, and all his holie Angells with him: how he shall come with a great crie, with the voyce of an Archangell, & with the blast of the Trumpet of GOD, that all creatures may

heare

his voyce, to restore againe the bodies that they had
ered, for that all nations and kinreds of men, should
at once before him, of which hee shall make separa-
on his right hand, and on his left, to fill the one with
d glorie, and put songs into their mouthes of euerla-
and to condemne the other in hel and death, with
full crying and gnashing of teeth.

o know this with vnspeakable comfort, and long loo-
for of all the promises of GOD: and with feare and
ling at all his heauie threatnings: this is thy strong
of eternall iudgement, which the Lord God of spi-
rits vtte vs, for his Sonnes sake, who must needes
to vs a mercifull Iudge, if we doo rest in him as in our
Sauiour. The time is past. Now let vs pray, &c.



The

The seuen and twentie Lecture, vpon the 3. 4. 5. and 6. verse.

3 And this will we doo if God permit.

4 For it is impossible that they, which were once lightened, and haue tasted of the heauenlie gift, and were made partakers of the holie Ghost,

5 And haue tasted of the good word of God, and of the powers of the world to come,

6 If they fall away, should be renewed againe by repentance, seeing they crucifie againe to themselues the Sonne of God, and make a mocke of him.

WE haue heard before, the Apostles exhortation that wee should goe forward, and what poynts of religion he set downe meete for children, beyond which wee must goe, to knowe all the mysterie of God and Christ. And in these poynts heere mentioned I told you, as the generall knowledge of them was, milke: so yet exactlie out of the scripture, to vnderstand them as we are taught, euen that also it is strong meate.

The Apostle now goeth forward, and saith; And this also wee will doo, if God permit, that is, by the grace of God, we will go forward, wee will not bee alwaies dull of hearing, and children of vnderstanding. These words are an encouragement vnto them, that they should not bee discomforted: for God would no doubt haue mercie vppon them, to giue them vnderstanding hearts, & learned minds, to apprehend and see the great saluation of the Lord. Then, to the end that they should not receiue the graces of God in vaine, but vse indeed all these good gifts to their own good

benefit,

benefite, he addeth, be cause of the great rebellion of some, and hard hearts that are not easily led, another reason vnto his words, which is full of feare and terrour, assuring them, that the Gospell cannot bee preached vnto them in vaine, but of force it must needes haue his fruite, and bee a sweete sauour vnto God in Christ, either of life vnto life, if they will beleeue and hearken: or else, of death vnto death, if they will be despisers. To this purpose, he saith: *for it is impossible to those which are once lightened, and haue tasted the heauenly gift, and haue been partakers of the holie Ghost, and haue tasted the good word of God, and the powers of the world to come: if then they fall away, that they should againe be renued by repentance: crucifying againe vnto themselues, the sonne of God, and making a mock of him.* With these words, no doubt, hee would shake off from them, all carelesnesse and fleshly securitie, which were sunke deepe in some, and whose sluggish dulnesse was not healed without sharpe medicines: and therefore, he vseth these words verie forceable, and sharpet in deede than any two edged sworde, to prick the conscience that was nigh seared vp.

Now (dearelie beloued) that wee may vnderstand this Scripture, and make it vnto vs a good comfort, which might seeme otherwise a heauie threatning: let vs consider in it, these two things: first, the purpose of the Apostle for which he speaketh it: then, themselues what they signifie. The Apostles purpose, is, to stirre vs vp, desirously to heare, diligently to learne, wisely to increase in knowledge, and obediently to practise that wee haue learned: for this purpose it was first spoken, to this ende it is now written: if then it haue in vs this worke, and bring foorth this fruite, wee haue been profitable hearers, and it is vnto vs, the Gospell of health, and the word of life. Let vs then, not bee as our forefathers were, slowe of hearing: let the word preached

ched, be mingled vnto vs with faith; let vs vse it to the glorie of God, that knowledge may increase, and righteousnesse may abound in our life: and for our partes it skilleth not at all, what this great and heinous sinne should bee, of which the Apostle saith, man can neuer repent him: for be it what it will, it is none of ours. This sinne is the sinne of those, that haue despised knowledge; but we are desirous to learne more. This sinne is of the contemners of the crosse of Christ: but the delight of our life is in it. This sinne is of men, that haue made the world their God; but God, whome we serue, hath had mercie vpon vs, that wee account all the world but doung, to the end we may winne Christ: and therefore, what so euer this sinne be, God himselfe beareth vs witnesse, it is none of the sinne which wee haue committed: and whereso euer they dwell, that are in this condemnation, their tentes and tabernacles are not neare vs. And is not this a great comfort, and a singular light rising (as it were) out of darkenesse: that where there are such sinnes, as euen the remembrance of them might make our bones to tremble, by their description we know them, that they are as farre from vs, as the East is from the West, so that wee neede not feare. Neyther speake I this of mine owne head, but by good warrant of the Apostle himselfe, and by the woord of the holie Ghost: for after this heauie threatning, saith not the Apostle to them immediatelie, and saieth hee it not to vs this day, that because wee haue loued Gods Saiuts, and haue reioyced to glorifie his name, our state is faster knit vnto saluation, and these heauie things shall neuer come neare vs? In this perswasion of perfect hope, wee may stand boldlie vnto the latter ende, the scorners and despisers, of whome you shall heare more hereafter, let them looke, and beware of vnrepentaunt sinne. And thus farre of the purpose of the

Apostle,

Apostle, by which wee being confirmed, that though wee should fall through many infirmities, yet we can neuer fall away.

We may now more boldlie examine the woords, to learne as GOD shall instruct vs, what this sinne is: let vs therefore come vnto the words. *For it is vnpossible, that they which are once lightned, &c.* We see here how the Apostle setteth out the sinne against the holie Ghost, shewing who they are which commit it, what the sinne is, and what ende it bringeth. But before wee further examine it, I must admonish you of two contrarie faultes, which are common vnto vs, in speaking of this matter. The one is too much careles nes, the other is too much feare. Some of vs scarse hauing any conscience at all, or any reuerence of Gods secret iudgements, being altogether children, and more ignorant than children. If at any time talke bee of diuinitie, streight with careles hearts, and venturous tongues, they are vp with predestination, or with sinne against the holy Ghost. To these men I say: it were better for them, that they had neither tongues in their heads, nor hearts in their breastes, than that they should continue in this vnreuerend and most vngodly vsage: for what doo they else but blaspheme the eternall wisdome of God. At all his words we should feare and tremble: yet at his greatest mysteries, wee are careless and mockers. The knowledge of his predestination should cast downe our proud reason, euen to the ground, to confes before him, that all his iudgements are vnsearchable, and al his waies are past finding out: yet wee like fooles, who though we were braide in a morter, yet would not our foolishnesse depart frō vs: so foolishly we examine the high iudgements of God, to make thē agreeable to our blockish reason. Likewise, the sinne against the holy Ghost, which is mentioned to make vs feare, that wee bee not despisers of the graces of

God: but that we would loue him, and learne all his iudgements, whereby we might assure our selues of his fauour, that we cannot possibly sinne against his spirite, but whether so euer wee fall, hee would raise vs againe: as though this pleased vs not, we make no ende of questioning, whether it be this sinne, or that sinne: when in deede, at all sinnes we make but a mock. This fault (dearely beloued) I beseech you take heede of: pray, that you may cast it from you: then no doubt, in this our matter, the truth which we seeke for, in feare and reuerence, God will reueale it vnto vs. The other fault I spake of, and of which we must take heed, is too much feare: for some of vs, and they of the best of vs, on whome God hath shewed singular mercie, greatlie to humble them so that they couer their faces, and hang downe their heads at the remembrance of their sinnes, and hunger and thirst after the righteousnesse of Christ, they would not haue this spoken of at all, and euerie sounde of the sinne against the holie Ghost dooth wound them as it were to death, for feare least themselues should bee holden in this transgression. To these men what should I say: nay, what can I say? for the summe of all Christ hath saide, and spoken truelie vnto them: *feare not my little flock, for it hath pleased your father to giue vnto you a kingdome:* and if hee haue giuen vnto them a kingdome, purchased with the bloud of his onlie sonne, how should he not giue also vnto them the victorie ouer sinne and death? And now my good brethren and sisters, who so euer you bee, sithe you haue a spirite that desireth knowledge, delighteth in obedience, loueth God, hateth iniquitie: reioyce in this pledge of your saluation, for as the Lord doth liue, neither this sinne nor the shadowe of this sinne, shall come neare vnto you, onelie because it is a saluing medicine to manie of your brethren, when they be sunken deepe in rebellion, and be-

Luk. 12. 32

cause

cause it is the mightie word of the Lord, to crush in peeces the reprobate before him: therefore I beseech you, with glad and faithfull eares, abide the hearing of it, and feare not the smoke, when the fire cannot hurt you. Now, to come to our purpose. In these words of the Apostle, I will shew vnto you first: what manner of men they must needes be, that doo fall into this sinne. Secondly, what manner of sinne it is. Thirdly, with what manner of minde it is committed: whereunto at last I will ad some examples, that you may see more clearely what it is. Touching the persons which sinne against the holy Ghost, they are described thus by their qualities: first, they haue bin once lightned: secondly, they haue tasted of the heauenly gift: thirdly, they haue been made partakers of the holy Ghost: fourthly, they haue tasted of the good word of God, and of the powers of the world to come. Vnto these qualities we may ad more out of other partes of Scripture; in the twelfth of Matthew our Sauiour Christ speaketh of such men thus, that the vncleane spirit is gone out from them, that they are swept and garnished: in the second Epistle of Peter the second Chapter, it is saide of them, that they haue escaped from the filthines of the world, through the knowledge of the Lord, and of our Sauiour Iesu Christ. By these & such like places we may conclude, that God hath many waies made himself known vnto them, that he hath giuen them true vnderstanding, that hee hath quickned their spirits to receiue gladlie his gospel, that they had a feeling of the kingdome of Heauen, that they haue known sinne to be ful of miserie & vexation of spirit, that they haue confessed, there is no ioy but in Christ. This is the state of knowledge to which they were called, & these are the graces which they were indued with; whereby we may first conclude, that Turks & Infidels, that al Atheists & Epicures, they haue not yet sinned a-

gainſt the holy Ghoſt: not Pharaoh a veſſel of Gods wrath, not Sodom & Gomorrha with al their filthineſſe, not Rabſaketh, or any ſuch who would make themſelues Gods, they haue not ſinned againſt the holy Ghoſt: they are accurſed creatures, and their ſinnes are abhominable, they are bond ſlaues of Satan & ſtrangers from the God of Iſrael: but yet we may ſay truly: it ſhal be eaſier for all thoſe of Sodome & Gomorha, for Tyre & Sidon in the day of iudgement, than for theſe wicked blaſphemers of the holy ſpirit, which not onely fulfilled the full meaſure of theſe Pagans ſinnes, but haue alſo contemned the graces, which were giuen vnto them, and deſpiſed the ſpirit of which the Pagans were neuer made partakers. Thus briefelie I haue ſet foorth, what manner of men they bee, which may fall away to ſo great confuſion.

And that it may yet bee made more plaine: let vs conſider the words, by which the Apoſtle deſcribeth them. The firſt marke of them is, that they be lightned: that is, indued with the knowledge of God: not onely by the Heauens, which declare his glorie; nor by the firmament, which ſheweth his work: nor by any of Gods creatures, in which his eternall power and Godhead dooth appeare, and ſhine: and of which light, all nations are made partakers, but they are alſo lightned with his holy word, which is a lanthorne to their feete, and a light vnto their ſteppes, and haue heard his Goſpell preached vnto them, vnto the which they haue agreed, that it is the woord of life. The ſecond note of them, is, that they haue taſted of the heauenly gift: the heauenly gift is the life and great ſaluation that is in Chriſt Ieſu, by whome wee are reconciled, which likewiſe our Ioh. 4. Sauiour Chriſt calleth the gift of God, ſpeaking to the woman of Samaria: and this is that knowledge, into which they are lightned by the Goſpell, and this they doo not onlie

lie knowe, but of this gift they haue also tasted, which is, they haue gladly sometime receiued it, and reioyced in it, like as our Sauiour Christ describeth them by the parable of the stonie ground, that incontinentlie with ioy, they receiue the seede: and which also he noteth in the Pharisеis, Matth.13. speaking of Iohn Baptist which was a shining lamp among them, and they for a season did reioyce in his light. The third note of these men, is, that they haue been partakers of the holie Ghost. Which is, that many graces of the spirite of God haue been giuen vnto them, as these two aboue named, that they are lightned with knowledge, and reioyce in their vnderstanding, which is neither of flesh nor bloud, nor of the will of man, but of the holie Ghost: vnto these we may adde also others, as the gift of miracles, the gifts of tongues, or any such that God hath distributed vnto these, euen as hee will: these things or any of them, when they haue receiued to the praise of God, and glorie of his holie name they are made partakers of the holie Ghost, and they are blessed with heauenly blessing. The fourth note is, that they haue tasted the good word of God, not much differing from that he first spake of, that they were lightned, that is, that they had knowledge of God, not only by his creatures, but much more by his word.

But here naming, *the good word of God*, he noteth especially the Gospell, by comparison with the lawe: as if hee should say: they haue knowne God, not onely by his lawe, which is fearefull to the sinner: but by a more sweete vnderstanding of the Gospell, which saieth: *Come vnto me all you that labour and are laden*, so calling it *the good word*, as that which is glad tydings of saluation: and therefore also good because they haue tasted it good and ioyfull, and haue seene the glorie of it, as the greatest treasure that is giuen vnto man.

The fifth and last note, here set foorth, is, that they know and confesse, that this Gospell hath in the ende eternal life: and Christ is a mightie Sauiour, who will keepe for euer those whome hee hath purchased: and hee nameth the World to come, because the spirit hath lightned them, to see the latter ende of this corruptible World, and to know assuredly, that here they haue no dwelling citie: but another habitation is made for Gods chosen, not with mortall hands, but euerlasting in Heauen; and calling it *the powers*, because it is made so strong in Christ Iesu, that it can neuer be assaulted; for all power is giuen vnto him, in Heauen and in Earth: and hee hath made that heauenlie citie glorious for his Saints throughout all worlds.

Thus hath the Apostle described those persons, whom hee biddeth beware that these fall not back to change so great glorie into endlesse shame; for if they will turne these things vpside downe, and the graces that they had receiued to Gods glorie, abuse them to the reproach of his holie name, it is vnpossible, they should rise againe by repentance.

And thus farre, of the persons, what giftes they haue receiued; wherein yet let vs vnderstand a great difference betweene these men which fall away, and the giftes which are in Gods elect that cannot perish, nor euer sinne against the holy Ghost.

First in the measure of grace, that they haue receiued, there is great difference, or rather no comparison: then, their obedience, according to this grace, is nothing like. The wicked, are but lyghtned with the beginnings of the Gospel, the elect are more instructed in the mystery of godlinesse. The wicked haue but tasted of the life that is in Christ, the elect liue not themselues, but Christ liueth in them. The wicked are but a little made partakers of the

spirit

spirit by some gifts of grace that are within them: the elect are watered so farre with the spirit, that they be baptised into the death of Christ, to die vnto sinne, to liue vnto righteousnesse, so that sinne shall not reigne in the mortall bodie. The wicked haue but tasted the Gospell of Christ, and his sauing health; the elect are fed with his mercies, and still they hunger and thirst after his righteousnes, and see with exceeding ioy, the height, the bredth, the length, the depth, of the mysterie of their redemption. The wicked haue felt the world to come, and haue for a little while delighted in it; the elect haue conuersation there altogether, and with great gladnesse looke from thence for a Sauiour, that this life, it is not deare vnto them, but they will hold it foorth in their hands to all persecutions, to finish the short course that they haue here with ioy. These are great differences, but the greatest is yet behind: the wicked, they are straungers, euen from the wombe, not ingraffed into the bodie of Christ, nor haue any feeling of election in themselues; but the godlie are indued with faith and assured hope, that if this earthlie tabernacle bee dissolued, they haue a dwelling place with God himselfe, who hath loued them: this hope they delight in, in this they liue, in this they rest: while this is vnshaken, they despise the world; when this is assaulted, then is their sorrow: but the wicked, it is not so with them; their hope is not this, for their ioy is onlie here: when they haue examined the secrets of their owne hearts, they shall rather finde that their bellie is their God: for, notwithstanding, all the gifts of God that they haue receiued; yet they want this measure of faith, by which they are perswaded that God is their God, and their delight is all in the Lord alone.

And againe, the obedience that they shewe in their life, it is not the true obedience that God requireth, as their faith

is no true faith; for God requireth this alone, that wee loue him with all our heart, with all our soule, with all our strength, with all our vnderstanding: and that we loue our neighbour as our selfe: but this loue is not in them, nor they haue not this end of all their workes, that they may glorifie God in all their life: the ioyes of heauen doo somewhat mooue them, and the paines of hell doo much astonish them: they see and knowe that Gods maiestie is vnspeakable, and his glorie infinite, his fauour is better than life, and his displeasure is vntollerable, the glorie of his presence, the fiercenesse of his wrath: these things doo touch them, because they would escape his iudgement; so still it is themselues that they loue. If there were, neither heauen nor hell, they would not care for God, nor Christ: so (as I said) this is all their obedience, because they loue themselues; but the godlie, they obey for the loue of God; their owne soule is not so deare vnto them, as the name of the Lord, to see it glorified; nor their owne life is precious vnto them, if the powring of it out, may bee to the praise of his holie name. Thus much of the difference betweene the good and euill, as touching the graces of God, which they haue both receiued: whereby we see plaine, that faith and loue are two especiall properties, by which the good and euill are distinguished, & by which we may trie our selues, if we bee lightened, as the wicked, or as the elect of GOD. Now let vs see the manner of rebellion, how farre they fall away: first, we must obserue what poynts the Apostle hath before named: in the beginning of the Chapter he mentioneth repentance from dead workes, faith toward God, the doctrine of baptisme, and laying on of hands, and resurrection from the dead, and eternall iudgement, which here he calleth the beginning & foundation of Christian amitie: then, he speaketh of an apostacie or falling away from all

these

these poynts here named, euen from the foundation & first beginnings of the christian faith, so that all the former light is quite put out, and the first vnderstanding is all taken away: they laugh now at repentance, and the first faith they accompt it foolishnes; they esteeme not of our baptisme, no more than of the washing of their hands; and for any confirmation or solemne receiuing them into the Church of God, they care not for it; the resurrection of the dead doth but feed them with merrie conceites, they thinke pleasantlie with themselues, what manner of bodies they shal haue: the eternall iudgement though it make them sometime afraid, yet they incourage themselues againe, and say, tush, it is a great way off: thus haue they turned light into darknesse, knowledge into ignorance, hope into error, faith into infidelitie, glorie into shame, and life into death. Speake to them of the Sonne of God, they make a iest with the man of Galile: tell them of the Sauiour of the world, they will call him the Carpenters sonne: such a generall apostacie the Apostle speaketh of, and this he calleth the fall from which man cannot rise againe by repentance; for how can they repent, when the Apostle noteth them by this marke among other, that they are fallen from repentance; they are now (as S. Paule saith) past sorrowe for their sinnes, and as it is in the 1. to the Romanes, they haue a heart that cannot repent: So saith S. Peter, that they haue such eyes as cannot cease from sinning. When they haue done all things that are abominable, yet they will say, wherein haue we sinned? so they continue, because they are in the depth, and they cannot returne because they shall finde no grace: they haue sinned against the holie Ghost, and condemnation is their portion; they shall neuer repent, but fall into iudgement: and thus farre of their sinne, how great it is.

The third thing we haue here to consider, is, with what

mind

mind they doo commit this great sinne which here the Apostle setteth out, with these wordes: they crucifie againe vnto themselues the sonne of God, and make a mocke of him: which, what can it bee els, but euen with the spirit of the diuell (as S. Paule saith) to say that Christ is accursed: for was he not made vpon his crosse, a curse for vs, that we might bee made righteousnesse to God through him? they that crucifie him againe, say they not againe, that he hath a diuell, that by Beelzebub the prince of the diuels he casteth out diuells? doth not their heart loade him againe with all opprobrie and shame? and where it is said, they doo this vnto themselues, it noteth how desirously and willinglie, and with what consent of mind they doo it, euen so as they would againe haue the crosse of Christ a mocking stocke in the world: thus their owne conscience is their accuser of most wicked rebellion against God. This also appeareth plaine in the 12. Chapter of S. Mathew, where when our sauiour Christ will accuse the Pharisees of this great sinne, it is said, that he sawe their thoughts. So, in the Acts of the Apostles, where the graces of God are magnified, by the preaching of Paule and Barnabas, it is said of the Iewes, that when they sawe it, they were full of enuie, rayling, and gainsaying all that Paule and Barnabas had taught. So againe, Paule saith to Elymas: O thou that art full of all subtiltie and mischiefe. And it is written of Saule King of Israel, who so highlie hated and persecuted Dauid, yet he said: Behold, I knowe that thou shalt be King, and that the kingdome of Israel shall be established in thy hand: by these places it is cleare, that their conscience and heart, filled with enuie and malice, doo make them, with all greedinesse, to commit abomination. And according as they haue thus cast off God, so God againe hath cast off them, and giuen them vp to their owne vile affections: so that it is come vn-

Act. 13. 5.

Act. 13. 10.

1. Sam. 27. 21.

to

to them, according to the old prouerbe: The dogge is returned to his vomite: and the swine that is washed, to the wallowing in the mire: their hearts are as fat as brawne, that they cannot repent; and their faces as brasse, that they cannot bee ashamed; and therefore their sinne is written with an yron penne, and grauen with the poynt of a Diamond, that it may bee kept in remembrance before the Lord.

And heere againe wee see; the weake consciences that tremble for feare of their transgressions, and mourne all the day for feare of their sinnes: they are so farre off, from the sinne against the spirit of God, that the spirit crieth in their behalfe: Comfort ye, comfort ye my people (saith your God) speake comfortablie to Ierusalem, and crie vnto her, that her warfare is accomplished, and her iniquitie is pardoned; for she hath receiued of the Lord double for all her sinne. Their godlie sorrowe hath brought foorth their repentance, which is vnto saluation; and whereof againe, they shall neuer repent them. Neither let them here be discouraged with the examples of Esau, Iudas, or any such, who may seeme to haue been sorrowfull; for they were not sorrowfull for their sinnes, as it is plainlie testified of Esau, that he contemned his birthright, but they lamented their ruine and condemnation: neither did they loue God, but hated their owne punishment: neither did they striue against sinne, but gaue vnto it a kingdome, with power and will to serue it. But we that feele the lawe of the spirit, striuing against the law of the flesh, and in all our sinnes can say with S. Paule, that which we would not doo, that we doo: surelie, we know no sinne against the holie Ghost: we are sinners, but as Paule was, though our sinnes be mo in number, and greater in weight; yet God our father, through his sonne Iesu Christ, doth pardon vs, and forgiue vs all our transgressions. Esa. 40. 1.

transgressions. Now, beside all this that we haue hetherto spoken, to conclude, let vs see the word it selfe by which this sinne is named: it is named the sinne against the holie Ghost, not against the Godhead of the holie Ghost; for the same God is also Father and Sonne; nor against the person of the holie Ghost; for it is no greater than the person of the Father, and of the Sonne; but it is to sinne against the graces of the spirit within vs, and so to sinne against them, that we contemne and despise them, tread them vnder feet, accompt them prophane, and malitiously carrie them away to all wantonnesse. This then is sinne against the holie Ghost; in a continuall apostacie, and generall falling from God, to sinne against thine owne conscience, so that thou despise the graces of God which he had giuen thee to the setting out of his praise, & turne them to the contempt of his maiestie and glorie. Now, a word or two, to shewe this sinne by examples, and so we will make an end. Our first example, let it be Satan himselfe, and the Angels which did fall with him: how could they be but lightened which dwelt in the presence of the father of light? and what outward temptation could they possiblie haue, which neuer had enemie beside themselues? nothing could possiblie be in these, but an apostacie, or falling from God; after which, the malice of their owne mind did seeke to rob God of his glorie, despising his goodnes, and withholding the honour which they knewe to bee due vnto him for their creation: thus sinning against the spirit of God, they were cast down into horrible death; neither did euer God giue vnto them a redeemer, by whom they arise again through repentance. Other examples are not easilie found, which are cleare and manifest before vs; yet in many, some appearances are, by which we may iudge, and not lightlie be deceiued. Cain slue his brother Abel, and wherefore did he slay him? because

cause

chose his brothers works were good, and his were euill. A horrible sinne, to hate not the man, but the vertue of the man, and to hate it so deadlie, that the bond of brotherhood could not pacifie it: neither did he this of ignorance, for God instructed him, bad him leaue off his anger, and lift vp his countenance: why should he bee malicious to his good brother? neither was he prouoked by any outward thing vnto it; for Abel was obedient to him, as his elder brother; neither did Abels vertue hurt him, but that in well doing he might bee also accepted: but the author of sinne, who wrought in his malicious heart, made him haue no regard of all this: one purpose he had, and that he held, except his brother would bee wicked, he would haue no peace with him.

Another example wee haue in the Scribes and Pharisies, they knewe Christ came from God, and that his miracles were wrought by the spirit of GOD: and as Pilate iustlie accuseth them, of enuie and malice they sought to put him to death; their conscience accused them in all their doings; they corrupted Iudas with monie, to betray him; they hired against him false witnesses; they bribed the soldiers after his glorious resurrection, that yet they should say, his disciples stole him away by night.

This great, wilfull, malicious working against the sonne of God, of men vtterlie fallen away from the liuing God, our Sauiour Christ calleth it sinne against the holie Ghost. To these (I thinke) wee may adde Iulianus the Emperour, who for his most wilfull renouncing of the Lord Iesu, is called to this day the Apostata, who was accompted at the first, as Hilarius calleth him, a gratious and religious Emperour, but after being spoiled by philosophie and vaine deceit, he began to accompt the word of God to bee but foolishnes, persecuted the professours of it with many mockes

and

and taunts, that they must doo good for euill, and ble
where they were cursed: and all his life made a mocke
Christ, calling him in reproach the Carpentars sonne, a
the man of Galilie, for no occasion but onelie for this, b
cause he would maliciously striue against Christ; as plainl
appeare thin his last words, now euen dying, when he lift
his face vp to the heauens and said: O man of Galilie, no
thou hast got the victorie.

Thus by examples I haue shewed that, which before w
heard in the word, that the sinne against the Holie ghost,
a generall apostacie from God, with wilfull malice and
vnrepentant heart to persecute his trueth vnto the end
from which sinne (dearelie beloued) as we are bound da
lie to pray that God of his mercie would keep vs farre fro
it: so in the name of God I dare promise vnto you, that
many of you as feare at the remembrance of it, you are
farre from it, as the East is from the West: for this
sinne is a mocking and scoffing at the sonne of
God; it is not a weeping and mourning,
least you should fall into it. Now
let vs pray. &c.

FINIS.

